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The SUNDAY-SCHOOL AT HIS BE

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The Sunday-School Teacher at His Best

By A. H. McKinney, Ph.D.

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The Sunday-School Teacher at His Best

By
A. H. McKINNEY, Ph. D.
Author of "Practical Pedagogy in the Sunday School," etc.

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"The one who does his best is God's blue ribbon man."

—WALT MASON.

Foreword

BEST is not a superlative always. As used in this Manual it is a relative term. It does not stand for perfection. It does mean the best under the circumstances. There were many excellent Sunday-school teachers in past days; they were at their best. But there are better teachers now, multitudes of whom are endeavoring to be at their best. There will be better teachers still in days to come, and when they have finished their work they will give place to others who will be better than they were. In this relative sense a teacher at his *best* is always moving forward to something better.

The Sunday-school teacher should never turn back unless it be to look at his mistakes or shortcomings in order to move forward to improvement. He should be facing an ever-widening horizon in which is seen the possibility of larger knowledge, greater skill, increased power and more influential living. Such a teacher will be so dissatisfied with himself that he will be ever reaching out for something better. He will be continually striving to be at his best, for his best will not be an actuality but an ideal to be realized. It is to encourage and help such endeavors that the following chapters were written. No one should be discouraged, for if he is willing to pay the price he may become better still.

Since "it is a sin to be less than one may be," he

who wishes to be a Sunday-school teacher approved of God will say,

"God has his biggest things in life
For the few who dare to stand the test;
God has his second choice
For those who will not have his best;
And some there are who never make the highest choice,
And when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.
I want in this short life of mine
Just as much as may be pressed
Of service true to God and man,
So help me, Lord, to be my best."

New York. A. H. McK.

Contents

The Sunday-School Teacher at His Best

I. As to Personality 11

II. Physically 24

III. Intellectually 37

IV. Socially 52

V. Ethically 65

VI. Spiritually 78

VII. As an Evangelist 92

Conclusion:
The Finished Product . . . 105

I

AS TO PERSONALITY

WHAT is personality? Who can tell? Definitions of the term are not wanting. "Personality is character plus person." "Personality is that which distinguishes and characterizes a person." "Personality is that which constitutes, or pertains to, a person." But we need something more than definitions in order to form a concept of personality.

The Power of Personality

There stands a man near the river Jordan. He is swaying men of all classes by a power that compels them to come one after another and ask, What shall we do? He is a man of the desert, roughly clad, without power of diction or evidences of culture. When the question is asked: What gave John the Baptist his power over men? one answer at least may be accepted by all who know the facts: His personality.

John the Baptist

When men to-day think of Jesus of Nazareth it is a unique personality that they predicate concerning him. He wrought miracles, but men have not been most influenced by them. He spake with authority and men exalt his teachings, but many pass by even his unrivalled

Jesus

sayings. He gave his life for his fellow-men and that has secured him love and devotion from multitudes. But above all these, or including all these, shines forth his personality. When the sum total of the influence of Jesus is considered, it is acknowledged to be due to his personality.

So has it been ever since his day. Wonders have been wrought, and when the explanation is sought it is generally found in one word.

A Junior Department Superintendent

The superintendent of a large Junior Department of a Sunday school resigned, utterly vanquished. The members of the department had become more like a riotous mob than an assemblage of boys and girls meeting for the purpose of studying God's word and learning the way to right living. The pupils, especially the older boys, had become so daring in their misbehavior that nothing seemed too startling for them to attempt. At times pandemonium reigned. In despair the superintendent retreated and none of her assistants would consent to take her place. When a new superintendent was found it was predicted that she would be worn out in a month. The month passed, and at its end the department was beginning to be disciplined. At the end of six months it was the most orderly department in the school and the one which showed the best results of work done. The teacher remained at its head for years, and resigned only when she removed to another place. Her success in the department was merely a victory won by personality.

Illustrations similar to the foregoing are easily found. Thus it is realized that while it is difficult

to define personality satisfactorily it requires no argument to prove that it is all powerful. Evidences of its effects are found wherever persons are to be influenced either for weal or woe. Perhaps nowhere more than in the work of the Sunday-school teacher is personality effective. Personality is the teacher's most potent and persistent pedagogical asset. It has far more influence than the words he utters or than the truths he endeavors to inculcate.

Most potent and persistent pedagogical asset

Factors in Personality

If personality cannot be satisfactorily defined, for practical purposes it may be resolved into its various factors somewhat as follows:

In considering the factors that go to make up an attractive or an unattractive personality, a powerful or an impotent personality, the physical must be taken into account. The intelligent care that one bestows upon his body largely determines one's personality, for the interrelation of the physical, the mental and the spiritual elements that go to make up a human being is continuous and important. Aches and pains produce marked effects upon one's disposition, and one's disposition affects one's personality. A backache or a toothache or an earache may lead a teacher to say or do things in the class quite different from those for which he prepared by prayer and study as he was planning to meet his pupils. If these acute and temporary ailments are so important, what shall be said concerning chronic physical defects and impair-

Physical

ments? Many things might be suggested concerning them but here it is sufficient to endeavor to impress the necessity for and the importance of reckoning with them when the thought of being at his best as to personality is being considered by the teacher who wishes to make the most of himself.

Intellectual

Upon the physical basis depends very largely the mentality of the person, for brain tissue and nerve force are physical. But man is not all physical; the most perfect body cannot of itself produce intellectual results. He who is to be used by God in the work of the kingdom will take especial pains to develop the intellectual part of his personality. There was a time when some ministers of the Gospel were uneducated. Such men rendered noble service for God and humanity, but the day to which they naturally belonged is rapidly passing away. So is it in regard to the Sunday-school teacher; in the past comparatively little was said in reference to his intellectual equipment. But now, with our boys and girls under trained teachers in day school, with many of our youth in high school and college and with so many educated men and women in all walks of life, the Sunday-school teacher cannot possibly be at his best, if he neglect the opportunities offered for intellectual development in connection with his teaching.

Teacher training is a term very much in evidence and rightly so. Every Sunday-school teacher may be trained. The kind, the extent and the degree of training need not necessarily be the same for all, but that there should be training cannot now be questioned in these days of advancement. Two extremes

should be guarded against. Some teachers, in their zeal, undertake too much; they seek for training in too many ways. They dabble a little in a great many things and really become proficient in nothing. After a while they give up the endeavor to become trained teachers. We may hear one saying, It's no use; I have tried my best; but it is impossible for me to get the requisite training. Quite different from these are the teachers who become discouraged before they begin and accomplish nothing; the seeming magnitude of the task before them keeps them from making an attempt to secure training.

A conductor of a trolley car forgot to let a woman out at the street where she wished to transfer to another line. She was very indignant and spoke harshly to the man. He was quiet for a while but as she continued telling him that she had told him that she wished to get out at Blank Street, he retorted, "If I had brains enough to remember all that the passengers tell me, do you think that I would be working at this job? I guess not; I'd have a better job than this." There was an element of very suggestive truth in what the conductor said, but he made a mistake about his brains. What they needed was developing. If he had set himself deliberately and kindly to train himself to remember what passengers said to him, he could do so and most likely he would work into a better job. But no, he had settled down to a position of distrust of his ability and unwillingness to improve; there he will probably remain. But the teacher will not remain where he is. He will select some things in which he may get training and by being intelligent, alert, responsive to what

is about him, he will become trained and in so far will be at his best.

Man was not made to live alone. He is a social being. More and more is that fact evident and increasing recognition is made of his social needs. There was a time when the preacher could live apart and was respected for his office. Now he must be a man among men, one of a society. The Sunday-school teacher must recognize that his pupils have a social element in their make-up and that to be at his best he must not only reckon with the social in them but also with his own social nature. Throughout this Manual references are made to the necessity for the teacher studying his pupils so that his knowledge of them will enable him to do his best for them. This study of one's pupils ought to bear rich fruitage in the material it places at the disposal of the teacher who is using every available help to be at his best socially.

Social

While the pupils are social they do not manifest the same attributes of sociability for any long period in succession. How do children play? should be a guiding question of the teacher of Primary age children. The teacher of Juniors and the teacher of adolescents will ask the same question concerning their pupils, but will get different answers according to the ages of their pupils. When do children play alone? When do they play in groups? When does their play broaden out? What is the relation of play and study? will be other questions, the correct answers to which will mean much as to the teacher's attitude to his pupils socially.

At what age are children thoughtless? When are

they selfish? When do they begin to become altruistic? will be another set of questions most suggestive in results to him who will seek the answers until he has found them.

How may I adapt myself to my pupils socially? How may I adapt my lesson teachings to their social needs? How may I help my pupils to take their places in and to do their part for society as a whole? are three main questions, the answers to which will suggest many others that the teacher cannot ignore once he has determined to be at his best.

Just these few suggestive questions will set any wide-awake teacher upon a line of training which will be most fruitful in results, for they will surely lead to other questions, so that he who has once begun will go on naturally and easily to proficiency in the knowledge that will give him an influential personality socially as he puts his knowledge into practical operation both within and without the class room.

Ethical

An element in his personality to which the Sunday-school teacher who wishes to be at his best cannot devote too much attention or concerning which he cannot take too much pains is the ethical. It will pay him well to read and reread many times an ancient poem[1] which runs thus:

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor;

[1] Psalm xv.

In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money to interest,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved."

With these words in mind, if he will try to make his own the teaching of the fifth chapter of the Gospel according to Matthew the teacher will have a basis for ethical living that ought not only to keep him from losing himself in the bogs and quagmires of chicanery and deceit, but will add to his teaching the effectiveness of a righteous life.

Spiritual

In order to be all that the teacher at his best should be there is necessary a power that is neither physical, intellectual nor ethical; that is power from God himself. In order to have this power the teacher must be spiritual, that is he must be willing to be under the power of God's Spirit. Lacking in this spirituality the real work of the Sunday-school teacher cannot be done. Under the domination of this power the teacher may become a personality that will be mighty in service. The early apostles were unlearned and ignorant men, but they had been with Jesus and learned of him and as a result had yielded to the Holy Spirit. An additional result was spiritual life and power such as is needed by every one who wishes successfully to teach spiritual truth; such power the Sunday-school teacher may have if he desires it enough to obey God.

These elements of personality—the physical, the intellectual, the social, the ethical and the spiritual—will be considered in more detail in the chapters following.

Personality and the Aim of the Sunday School

Every Sunday school should have a definite aim formulated so that every teacher in that school knows exactly what that aim is. The endeavor should be to teach in harmony with that aim. It is difficult to conceive of an aim adopted by a Sunday school that would not call for the best personality in those carrying it out. But if the aim of the Sunday school is to teach the word of God so that souls may be brought to Christ, that Christian character may be developed and that service for God and man may be rendered, surely the very highest form of personality should characterize the instructors in that school. Hence, because of what the Sunday school stands for, if for no other reason, the Sunday-school teacher should put forth every possible effort to be his best as to personality.

A suggested aim

Personality and Teaching

Great progress is being made in the thought of what teaching really is. Teaching is now considered to be something far more than "imparting knowledge," "giving instruction" or "causing another to know." It is more than the process suggested by the term *educo*. "Teaching is the communication of life from the living to the living," says Edward Thring. See how this definition measures up to the statement of Jesus: "I came that they may have life and may have it abundantly." It is this influencing of life that makes personality such an important pedagogical asset. Truth incarnate is the only spiritual truth that makes an

What is teaching?

effective appeal in these days of intellectual independence, scientific research and material advancement. Hence the significance of the statement: "The teacher's life is the life of his teaching." Jesus, Peter, John, Paul, in the early days of Christianity; Lincoln, Mark Hopkins, Moody in later times are names that give point to the oft-repeated saying: "What you are speaks so loud that I cannot hear what you say." Hence every teacher must keep saying, My most effective lesson is myself.

Personality and Imitation

Since Bushnell helped men to think clearly on the subject of unconscious influence, teachers have recognized the pedagogical power of imitation. Men everywhere, consciously, or unconsciously, are imitating others. In the class room in particular, pupils imitate their teachers. If the Sunday-school teacher has a personality at its best he is wielding an influence through what Bishop Huntington called "unconscious tuition" that is incalculable. Since this influence of personality is so powerful, no teacher true to his office and loyal to his Master will dare to be anything but the very best possible person.

Unconscious tuition

Personality and Organization

No one objects to the organization so prevalent to-day, except as it minimizes or destroys personality; and this is just its danger. The rattle of machinery in a Sunday school sometimes drowns the still, small voice of God's Spirit. It is only when the machine moves so that personality may be exerted

Danger in organization

more powerfully that it is of any value. It is the man behind the gun that we hear much about; his value increases in the ratio that he is more man than gun. It is the person in Sunday-school work that counts for most and his value is increased in the measure that he has such a personality as these pages describe. Not less organization but more personality should be the aim in Sunday-school work, and there must be the very best possible personality if the work is to be such that the Lord of the harvest can place upon it the seal of his approval.

Power in organization

"Along every line, secular or religious, the world moves by personality. All the great currents of history have flowed from personality. Organization is powerful only as some person, or persons, stand at its center filling it with thought and life. Truth prevails only as it is embodied, or becomes incarnated in a personality."

President Hyde of Bowdoin College has this to say: "For twenty-five years I have had to employ teachers every year and to recommend teachers to others. I have seen many succeed, and some fail. But I have never seen a success that could be accounted for by scholarship and training alone. I have never seen a failure that I could not account for on other grounds. What is it, then, that makes one teacher popular, successful, wanted in a dozen places; and another, equally well trained, equally experienced, a dismal failure where he is, and wanted nowhere else? The one word that covers all these qualities is personality. . . . Now, personality is

very largely a matter of heredity. Some people are born large-natured; other people are born small-souled. . . . Still, personality, though largely dependent on heredity, is in a great measure capable of cultivation. . . . Our personality is largely an affair of our own making. Those who have weak points may, by thoughtfulness and resolution, strengthen them; and those who are naturally strong, by effort may grow stronger still."

There are two most important truths for the Sunday-school teacher to keep in mind and rejoice over when considering how to be at his best as to personality. One truth is that he has in his great example Jesus the personality above all others which he is to endeavor to imitate. The other truth is this: The personality of Jesus is transmitted to those who desire to become like him. Christlikeness is a term that is frequently uttered very lightly, but it stands for a great and blessed reality, namely, the possibility of the disciple becoming like his Master. In all our study of paidology, pedagogy and methods we must not, we dare not, forget that it is the Christian's chief business to become like Jesus Christ. As this is true of all Christians, what shall be said of the Sunday-school teacher who does not realize the great possibilities and the high privilege of this likeness? Such may, indeed, be pitied, while those who are striving to be at their best will say:

"Be Christ our pattern, and our guide,
His image may we bear;
Oh, may we tread his holy steps,—
His joy and glory share."

REVIEW

INT.: WHAT IS PERSONALITY?

I. THE POWER OF PERSONALITY:
- JOHN THE BAPTIST
- JESUS
- A DEPARTMENT SUPERINTENDENT
- MOST POTENT AND PERSISTENT ASSET

II. FACTORS IN PERSONALITY:
- PHYSICAL
- INTELLECTUAL
- SOCIAL
- ETHICAL
- SPIRITUAL

III. PERSONALITY AND THE AIM OF THE SUNDAY SCHOOL:
- A SUGGESTED AIM

IV. PERSONALITY AND TEACHING:
- WHAT IS TEACHING?

V. PERSONALITY AND IMITATION:
- UNCONSCIOUS TUITION

VI. PERSONALITY AND ORGANIZATION:
- DANGER IN ORGANIZATION
- POWER IN ORGANIZATION

CON.: PRESIDENT HYDE'S STATEMENT

TWO MOST IMPORTANT TRUTHS

II

PHYSICALLY

A YOUNG man of many excellent traits, who had not made a success of his endeavor to teach a class of boys who were on Fool Hill, went to a friend after an exceedingly trying Sunday afternoon when the pupils seemed to be beyond all reasonableness. His sympathetic listener allowed him to pour out his tale of woe without interrupting him. He even assisted the discouraged teacher with an occasional nod and smile of approval. When the narrative was concluded this advice was given: "Suppose you dismiss the whole matter from your mind? You are weary and irritated now. To-morrow evening I shall call upon you and we will talk over the trouble with your boys."

The following evening found the two men together. Each had been thinking much during the day. Both were willing to view the situation calmly and dispassionately. The visitor asked his friend to tell him just what his boys had said and done in Sunday school. The facts were stated as nearly as possible. Then to his great astonishment the teacher was asked to answer this question: "How did you spend Saturday evening?"

The answer was given in detail and was followed by another question: "Do you think that you put

yourself into the proper physical condition for teaching your boys by spending the evening as you did?"

This question kindly put led to a long discussion. The teacher had spent his Saturday evening at a social function, he had partaken heartily and hastily of the refreshments served thereat, he had passed a restless night in consequence of the excitement and the eating and had arisen on Sunday morning with a headache, feeling decidedly below par.

Patiently his adviser showed the Sunday-school teacher that whatever other factors might have contributed to the misbehavior of the boys in class, one thing that helped to give them the upper hand was the fact that their teacher was not at his best physically. The two men discussed the situation freely and frankly and parted with the best of feelings towards each other.

The following Sunday afternoon found the teacher in his place before any member of the class arrived. He greeted each one with a cheery word, a welcoming smile and a hearty hand-shake. From the appearance of the first boy until the departure of the last one he was alert, responsive to every suggestion and equal to every emergency. The superintendent looking upon the class from the platform wondered what had come over the boys they were behaving so much better than usual. No one told him the secret, but their teacher knew, for he had come to the class master of himself physically as well as prepared to teach after earnest study and believing prayer. He had learned his lesson and although he sometimes had trouble with his boys and often left the class so

tired that it seemed as if he could not recuperate, he never allowed his lively pupils to get the better of him again because he came to the class below par physically, if anything he could do or refrain from doing would keep him in the best possible condition.

The teacher who wishes to be at his best physically will carefully consider the

Interrelation of Body, Mind and Spirit

This is not a treatise on either physics or metaphysics but an attempt to impress the one who would be at his best with the thought that what affects his body affects also his whole personality. One has but to think a little to have in mind a picture of the effect of a teacher's headache upon the order of a Sunday-school class. Why is this effect produced? Because the headache makes the teacher lacking in self-control and he who cannot control himself cannot control a class. Carry this thought farther and consider the kind of teaching done by one suffering from a headache, the moral effect produced by the sharp words of one thus afflicted and the influence exerted by him.

Effect of a headache upon a class

A class of students had a professor who met them on Monday mornings at nine o'clock and on Thursdays at noon. Every one dreaded the Monday hour, for the professor was cranky, sarcastic, unduly severe and frequently unjust. The students learned little during this period, for the time was spent mainly in cutting speeches by the professor and unsuccessful attempts on his part to maintain order. But how

Effects of indigestion

different were things on Thursday! The students were met by a genial, resourceful, interesting instructor, who taught as few men can teach. The hour was all too short, for every one enjoyed it and derived great profit during it. The explanation of the difference in the professor on the two days is easy. He was subject to a form of indigestion which affected him in the morning, for he was accustomed to partake of the only heavy meal of the day at night. He would arise under the thraldom of indigestion and the students who met him early in the morning were victims of it, as it reacted on the professor. As the day wore on he would feel better and the students would reap the benefit of his improved condition. So closely is body and mind and spirit interrelated that when one suffers all suffer; when one is benefited the others share in the improvement.

Who is to blame?

The foregoing illustrations are hints for the Sunday-school teacher. Perhaps his pupils are to blame for misbehavior, for lack of interest in the lesson, for ignorance of the facts or truths supposed to be taught. Perhaps some one else is sadly at fault. Who will decide? It would be foolish to claim that every one who suffers with headache, indigestion or any other physical ailment is responsible for his condition or that that condition can be removed or improved. The point to be emphasized is this: When a class is disorderly, inattentive, unresponsive or fails to benefit by the teaching, it is only fair to ask honestly and critically, Who is to blame for this state of affairs? Perhaps the teacher is at fault concerning something which he may remedy by being at his best physically.

Value of Physical Preparation for Teaching

"When do you begin to make your physical preparation for Sunday?" was a question that startled some guilty ones when it was put to them at an institute for Sunday-school teachers. The questioner, a professor who has much to do with teachers, followed the query by a series of graphically worded pictures in which he exhibited Sunday-school teachers doing those things that put them into the very worst physical condition for their class-work on Sunday. Then he repeated imaginary conversations between these same teachers and friends, in which the former were represented as putting upon their pupils the blame for the things which were clearly the fault of the teacher. The conclusion agreed to by those whom the professor addressed was that physical preparation for teaching ought to begin early on Saturday but that better results follow the teaching of those who begin on Monday to prepare to be in the best possible physical condition on Sunday.

When begun?

In continuing the physical preparation for Sunday-school teaching there must be intelligent thought and at times heroic self-sacrifice. An invalid who is well aware that eating certain kinds of food unfits him for service persists in partaking of them. The sufferings of the day following the meal produce no lasting effect, for he repeats his folly. His action is an illustration of what not to do. The sensible Sunday-school teacher who finds that indulgence in anything, whether it be harmful forms of amusement, food or something else, decreases his physical effectiveness will continue to

How continued?

abstain until the abstinence becomes second nature. Moreover, as he realizes by experiment and experience that he can in a measure at least control his physical condition, he will become more and more careful for the sake of being at his best. This word is for the wise; the foolish man will continue to do as he pleases regardless of consequences to himself or to others.

The human body is such a marvellous piece of mechanism that no one but an expert can decide exactly what ought to be done when there is any serious impairment or derangement of its parts. There are, however, some things that may be suggested to the teacher who wishes to be at his best. Hence the following:

Elements that Increase Physical Power

A lady seventy-seven years old, having finished her life of severe toil, left this testimony: "I believe that I have had good health and have been able to do my work because I have always had confidence in God. I believed that he had work for me to do on this earth and that he would give me strength to do it. He has and now I am going home." Quietly she went to sleep; to awake in the better land. The words which she uttered as she faced the great beyond had unusual power because of the life of trust that she had lived. Faith has a marvellous effect on the body as well as upon the spirit. Fear, worry and distrust of God, all of which are the opposites of faith, not only affect the mind and rob it of much of its power, but through the mind they influence the physical part of their victim and keep him from his highest efficiency.

Faith

A pessimism which sees only evil will undoubtedly keep one from being at his best physically. An optimism that considers everything all right will react helpfully on the body as well as on the mind, but sometimes the optimist accomplishes but little because he does not give due weight to the difficulties about him. The Sunday-school teacher at his best physically will probably be a meliorist, that is one who seriously takes into account defects and difficulties and resolutely sets himself to remedy them. For example, a teacher may know that he is so constituted nervously that he is annoyed and irritated by trifles. To laugh away his infirmity will be impossible; to take it into account and so prepare himself that he will go to his class fortified against those things which have a tendency to make him lose poise is the highest kind of wisdom and will lead to the most effective endeavor. A blind teacher fully realizing how seriously he was handicapped made a greater success of his class-work than did many teachers who could see, because he was acutely conscious of his condition and prepared himself accordingly. Among other things he generally memorized his lesson text and so had no difficulty in questioning upon it. He might have been called an optimist; he certainly was a meliorist. Is he not worthy of imitation?

Meliorism

The Sunday-school teacher at his best must know how to pray; no less necessary is it for him to know how to breathe. A person has gone far in the direction of physical betterment when he believes in fresh air as an aid to good teaching and knows how to breathe it properly. The

Fresh air

condition of the windows of his sleeping room when he is under the influence of "nature's sweet restorer" has a marked effect on the way a teacher presents the lesson to his Sunday-school class. The one who breathes impure air or inhales insufficient air will not have the same power as the one who is accustomed to sleep in an atmosphere of fresh air sufficient for his needs.

The teacher cannot always regulate the atmosphere of his class room. If he can, he will find that his teaching will be vastly more effective if he and his pupils are breathing fresh air than it is when their lungs are being supplied with a poison-infected atmosphere.

Mr. Moody, who was mightily used by God, was so particular in this respect that he would never begin a meeting until he had at least endeavored to have the atmosphere so pure that it would be his ally instead of his antagonist in his effort to impress those present. He knew that the Christian worker must respect God's laws in his physical realm.

Much has been written concerning the amount of sleep necessary for the highest physical efficiency.

Sleep

Rules have been laid down and directions as varied as their writers have been given. Every one must learn for himself just how much sleep he requires. Harm may result from too much sleep as well as from too little. Few blessings are so helpful to man as sleep. He who denies himself his right in this regard is foolish. He who is so circumstanced that he cannot get his needed sleep is to be pitied. The Sunday-school teacher who wishes to be at his best will deny himself other things

in order to obtain the sleep necessary to put him into and to keep him in the best condition.

Many persons are old beyond their years because they have had to perform severe manual labor; but perhaps more are aged before the time because they have failed to exercise sufficiently and properly. In these days of easy and rapid locomotion few persons walk as much as they might or as they should. It is truly marvellous how many things that are spiritual or intellectual may be done while walking or taking other forms of exercise. A burdened Sunday-school teacher in a large city was accustomed to find relaxation in walking through crowded streets. Here in the busy thoroughfare he frequently had his most uplifting and resultful seasons of prayer. Another worker living in a village, the main street of which led out into a country road, did some of his best thinking in preparation for his Sunday's teaching while rapidly walking along that road. He who will exercise with a religious motive just as he prays or as he studies his Sunday-school lesson will be doing much to put himself at his best physically.

Exercise

All important is the matter of food, but as that has been touched upon in the foregoing, the fact that it exercises a tremendous influence upon a person's physical condition is all that needs to be repeated here. "Tell me what a man eats and I will tell you what he is" might be paraphrased to read, Tell me what a man eats and I will tell you how he teaches his Sunday-school class.

Food

As the thoughtful servant of God realizes how

much depends upon his being at his highest physical efficiency and how God can use the efficient agent he has no difficulty in understanding one reason at least for Paul's exhortation: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Meaning of a Living Sacrifice

The Apostle Paul wrote to the Romans, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable (well pleasing) to God, which is your spiritual (reasonable) service." It is probable that God does not wish people to die for him now as much as he wishes them to live for him. A burnt offering was acceptable in the Levitical age, but a living sacrifice is more acceptable in this century. Dead martyrs are not nearly so effective in this practical age as are living martyrs. There is abroad in the land a conclusion that is becoming more deeply-rooted and more widely spread. It is this: It is easier to die for God than to live for him. God asks not the dead sacrifice but the living sacrifice of the body. As Paul's request may be met by literally presenting to God the body as a living sacrifice, we must use our body in God's service to make that offering real. How does the familiar hymn run?

Paul's request

How met

"Take my hands, and let them move
At the impulse of thy love,
Take my feet, and let them be
Swift and beautiful for thee.

" Take my voice and let me sing,
Always, only for my King.
Take my lips, and let them be
Filled with messages for thee."

This is a specimen of excellent hymnology; but it is far more. It expresses a method of meeting Paul's request. The teacher who wishes to be at his best need say nothing about presenting his body a living sacrifice for God, when all about him are opportunities for using eye, ear, tongue, hand, foot and brain for his Creator. Who will make the greatest sacrifice that man can make?

Temple of the Holy Spirit

If the Sunday-school teacher wishes a supreme reason for being at his best physically he will find it in a question and a conclusion of the Apostle to the Gentiles. "Know ye not that your body is a temple (sanctuary) of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." There are few Bible students who are not acquainted with this question and conclusion. Many agree, in theory at least, with the Apostle, but it is not easy to grasp the thought that God's Spirit wants man's body for his sanctuary. This, however, is the stupendous fact.

A question

Being at one's best physically is not a duty merely: it is a high privilege. He who will, may have the Spirit of God in his mortal body. How clean that body should be! How consecrated it should be! How prepared for unselfish service it should be! For behold God's Spirit is to dwell in it.

A privilege

Lest the reader should imagine that the writer is a dreamer, unacquainted with the hard practicalities of real life, he makes this statement: A very large part of God's work is accomplished by physical defectives. That is, God does not wait for physically perfect agents to carry on his work. As one thinks over the list of his friends and acquaintances who have been greatly used by the Almighty in the forwarding of his kingdom and in the accomplishment of his purpose for mankind, he realizes that God can and does employ defective agents in his work. No one should shrink from God's work because he is weak, for one long ago had such continued experience of how God can use the weak that he was led to exclaim, "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses—for when I am weak, then am I strong." No one should refuse the task that lies nearest with the plea: "I am not at my best physically," for if it is God's will for one to do anything he can and will make up for all deficiencies when that one has done his best. But be careful on this point: Am I doing my best? Is there not a possibility of better service? If there is, the one who has consecrated himself to Christ will not rest until he has made every effort to render not only this "better" service but also the very best possible service.

God's work done by physical defectives

REVIEW

INT.: A YOUNG TEACHER'S EXPERIENCE

THE TEACHER WHO WISHES TO BE AT HIS BEST PHYSICALLY MUST CONSIDER THE

I. INTERRELATION OF BODY, MIND AND SPIRIT:
   - EFFECT OF A HEADACHE
   - EFFECTS OF INDIGESTION
   - WHO IS TO BLAME?

II. VALUE OF PHYSICAL PREPARATION FOR TEACHING:
   - WHEN BEGUN?
   - HOW CONTINUED?

III. ELEMENTS THAT INCREASE PHYSICAL POWER:
   - FAITH
   - MELIORISM
   - FRESH AIR
   - SLEEP
   - EXERCISE
   - FOOD

IV. MEANING OF A LIVING SACRIFICE:
   - PAUL'S REQUEST
   - HOW MET?

V. TEMPLE OF THE HOLY SPIRIT:
   - A QUESTION
   - A PRIVILEGE

CON.: GOD'S WORK DONE BY DEFECTIVES

III

INTELLECTUALLY

TWO men sat within a few feet of each other at an institute for Sunday-school workers. A scientist gave an illuminating address on intensive fruit culture; his purpose being to encourage and inspire those present to make especial preparation for their unsurpassed work of spiritual culture. Among other illustrations given by the speaker was one that detailed the astonishing results following the scientific study of strawberries and the practical application of that study. The two men heard the same statements. One of them received inspiration and information that helped him to become a better guide to those whom he was endeavoring to teach in Sunday school; the other man left the institute resolved to put what he had heard into practice in order to make more money raising strawberries.

The attitudes of these men towards the speaker and his teaching illustrates a fundamental truth: We get in life very largely the things for which we are looking and which we are ready to receive.

The following suggestions are made for the purpose of stimulating Sunday-school teachers to keep some things in mind so that they will be ready to get help in various places because they know what they want in order to be at their best intellectually and are pre-

pared to receive and apply what is presented to them so that they will develop in intellectual power and skill.

The teacher who wishes to be at his best intellectually must seek for

Open-Mindedness

Negatively, the teacher of religious truth must be on his guard against two traits that stand in the way of mental development, namely, prejudice and egotism.

Prejudice

The teacher who comes to his great work with any kind of prejudice, whether it be against forms of truth, kinds of persons or methods of instruction, cannot be really open-minded. There is a vast difference between conviction and prejudice. Many narrow-minded persons consider their prejudices to be praiseworthy, for they label them convictions. A conviction is based on evidence; prejudice is ignorant presumption. Conviction says, Let me be sure of the truth and I will die for it. Prejudice declares, I have made up my mind and you cannot change it. The Sunday school needs teachers with conviction; every prejudiced teacher does the Sunday school more harm than good.

Egotism

Egotism is equally harmful in a Sunday-school teacher, because it gives undue prominence to self. It keeps the self-centered one from looking at all sides of a question and from endeavoring to learn and to sympathize with the view-point of others. It blights progress in its possessor and it repels those who should be won to

the truth. A "great I am" makes a very unsatisfactory instructor of others in things that pertain to the spiritual life.

Positively, open-mindedness leads its possessor to be continually seeking for light, for knowledge, for the view-point of others. Its natural resultant is intellectual

Growth

The teacher who stops growing intellectually has reached the limit of his usefulness, for most of those around him are developing and if he has normal young people under his instruction they are going forward with leaps and bounds. "Old fogy" and "mossback" are two of the terms applied by progressive youths to adults who are at a standstill intellectually.

Growth is a matter of choice and will rather than of circumstances. Environments could be imagined in which mental development is impossible, but they are so few comparatively that little account need be taken of them in a manual for Sunday-school teachers. Those who choose something other than intellectual growth have only themselves to blame. Those whose will power has become impaired from lack of use are beyond human help. There still remain the great majority of earnest, conscientious Sunday-school teachers. For them this exhortation is written: If you desire to be at your best resist as you would a deadly foe the temptation to be satisfied with present attainments and brand as a lie the suggestion that it is impossible for you in your present circumstance to develop intellectually. There are many

aids to such development. One within the reach of almost every Sunday-school teacher is the persistent, continued endeavor to obtain necessary and helpful

Knowledge

The thoughtful reader of this volume will reach the conclusion that much more than knowledge is necessary for the Sunday-school teacher. While keeping this in mind it must never be forgotten that the larger the teacher's stores of knowledge are, the better prepared is he for his work and the more likely is it that he will be used by the Spirit of God. The following are some of the kinds of knowledge available for the teacher who wishes to be at his best and that are necessary for successful Sunday-school teaching:

Of the Bible

One great advantage enjoyed by the Sunday-school teacher is that he has a tested and approved text-book called the Bible. The more the instructor knows of the contents of the Bible, of the facts which it sets forth and the truths which it inculcates the larger will be his influence over his pupils. It will be most helpful for him to know what others have thought about the Bible and what has been written about it both favorably and the reverse, for he will thus be enabled in his teaching to anticipate some of the questions which his pupils wish answered and ready also to reply satisfactorily to others when they are asked.

This general knowledge of and concerning the Bible will help the teacher in preparing the particular lesson for the day. Of course no teacher who is endeavoring to be at his best will think of coming to

his class without especial preparation for teaching the selected portion of Scripture which is to be considered, except under extraordinary circumstances.

Of the pupils

The Bible, great and valuable as are its teachings, is no longer taught for its own sake, but for the sake of those who are to be benefited by its truths. Hence most important becomes the teacher's knowledge of his pupils. He who knows his text-book needs also to know those for whom its truths are intended. No teacher can be at his best who is not familiar with his students as they really are. It is not within the scope of this handbook to go minutely into this subject but simply to suggest the lines of study which the growing teacher may follow, on which many excellent text-books have been prepared.

Paidology

Those who teach young children should be eager to take advantage of the many opportunities offered for acquaintance with paidology, which is the scientific study of children. Books without number have been written on this subject; articles on it appear from time to time in magazines and even in the newspapers; classes, institutes and conventions at which it is ably presented and seriously discussed are held all over the land; last but not least children are everywhere and may be observed at first hand.

Euphebics

Those who teach boys and girls of the 'teen age have provided for them equally great opportunities for study. Euphebics is the technical term applied to the study of youth. Those who will, may obtain abundant material for the study of young people and they, too,

will find these young people in evidence almost anywhere, so there will be no difficulty for the one who knows how to get opportunities to study them.

Human nature

Human nature is a term that may be applied to young and old. It is apparent everywhere. It has been said, "There is as much human nature in some folks as in others—if not more." The teacher will encounter it; he will find it difficult to deal with. Said a blacksmith to a Sunday-school superintendent, "Your work is harder than mine; it is easier to weld iron than to influence people." But the teacher need not despair, for he may study human nature—abstractly in books and concretely as found in people around him—and thus be better prepared to teach them.

Individuality

One fact is looming up large in all study of human beings—the fact of individuality. Says Professor Thorndyke, in his monograph on "Individuality," "If we could adequately describe each of a million human beings, the million men would be found to differ widely. Probably no two out of the million would be so alike in mental nature as to be indistinguishable by one who knew their entire natures. Each has an individuality which marks him off from other men. Each has not only *a* mind, the mind of the human species, but also his own, specialized, particular, readily distinguishable mind. Even in bodily nature, indeed, men differ so much that it would be hard to find, amongst a million, two whose features are just alike, who are equally susceptible to every disease, who have identical bodily habits. The differences in intellect and character are far greater." These things being so,

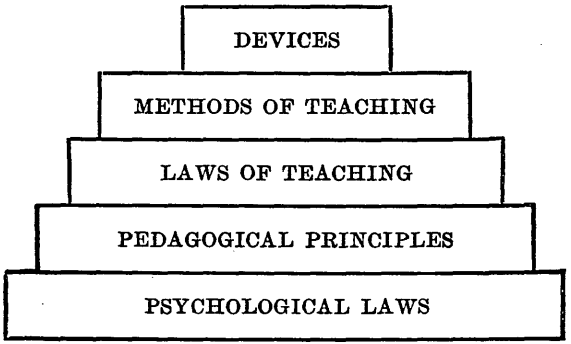
who will claim that he is endeavoring to be at his best as a teacher if he neglect to study people?

Closely allied to the study of the Bible and the study of the pupils will be the study of pedagogy, which includes both the science and the art of teaching. A familiarity with pedagogy is considered eminently proper for the teacher in day school or in college. Why not, then, for the teacher in Sunday school? What is the difference between the lad who leaves the public school on Friday afternoon and that same boy when he sits in school on Sunday? In what respect does any change take place in the high school adolescent between Thursday and Sunday? These are the same individuals on the two days and, so far as their physical or mental make-up is concerned, they require the same kind of treatment at the hands of the teacher of science and the teacher of religion.

Pedagogy

The teacher at his best rejoices in the helps that are offered him along pedagogical lines and in the degree that he improves his opportunities does he continue to become better, for remember the term "best" as used is relative. Governor (then professor) Brumbaugh gave his students this outline to indicate how much there is available for the teacher who will learn to teach with power:

Doctor Brumbaugh's outline



The old-fashioned Sunday-school teacher was apt to seek first of all some device to help him teach. The teacher at his best endeavors to understand the psychological laws according to which the human mind operates. From these laws are developed great pedagogical principles such as

THE PRINCIPLE OF ADAPTATION
THE PRINCIPLE OF APPERCEPTION
THE PRINCIPLE OF CORRELATION
THE PRINCIPLE OF CONCENTRATION

With these principles the developing teacher may familiarize himself and employ them as his allies in teaching.[1]

Proceeding a step higher in our diagram it is seen that from pedagogical principles are derived laws of teaching. A convenient and easily remembered arrangement of some of these laws is that given by John M. Gregory, LL. D., known as

Laws of teaching

[1] For particulars see "Practical Pedagogy in the Sunday School."

The Seven Laws of Teaching

I. The Law of the Teacher
The teacher must know that which he would teach.

II. The Law of the Learner
The learner must attend with interest to the fact or truth to be learned.

III. The Law of the Language
The language used in teaching must be common to teacher and learner.

IV. The Law of the Lesson
The truth to be taught must be learned through truth already known.

V. The Law of the Teaching Process
Excite and direct the self-activities of the learner, and tell him nothing that he can learn himself.

VI. The Law of the Learning Process
The learner must reproduce in his own mind the truth to be acquired.

VII. The Law of Review
The completion, test and confirmation of teaching must be made by reviews.

The teacher at his best will test his teaching by these laws and thus be able to decide whether he is standing still or growing in power as an instructor.

Methods of teaching

Methods of teaching if correct are based on psychological laws and pedagogical principles, but they will differ according to the ages, interests, attainments and capabilities of those taught. A teacher at her best as the leader of a large Junior Department removed from the city in which she resided. In the place to which she moved it was best for her to be the teacher of a Primary Department. She had to reconstruct her methods, for so great were the differences between her Primary children and the Juniors whom she was accustomed to teach that the same methods were not at all applicable in the two departments. A less capable teacher would have been satisfied to repeat her methods in her new field and would not have been at her best.

Devices

At the top of Doctor Brumbaugh's diagram is the term devices, which are simply expedients for getting and retaining attention, for presenting and impressing truth. These devices are of minor importance.

The world at large

The developing teacher learns as much as possible of the world at large, for the kingdom of God is spreading to all parts of the earth and he who would teach truth must know how that truth impresses and influences others. God is at work to-day as he has always been at work; he who knows most of God's working is best able to lead others in the study of God's book.

Skill

One with encyclopedic knowledge may not be successful as a teacher. Therefore to the knowledge of those things referred to in the foregoing paragraphs the teacher at his best adds skill. This skill comes from intelligently applying facts and principles which have been learned and from patient practice. By study the teacher masters the science of teaching; by actual work in the class room he becomes proficient in the art of teaching. Here are some of the things in which the teacher at his best seeks skill:

Illustrations

Much depends on the instructor's power of illustration. By verbal, pictorial and object illustration light may be thrown on biblical truth, impressions may be made and the teaching may become effective. In the Bible, in nature, in history, in current literature and in real life illustrations abound. To be able to recognize them, preserve them and use them with effect are marks of a skillful teacher. This skill may be acquired by those who will give time and thought to their teaching.

Blackboard and pad

To visualize a truth or fact helps to impress it upon the mind. It is well worth while, therefore, to take pains in learning to use a blackboard or large sheet of paper on which may be printed those things which the teacher may have the pupil look at and then copy on a pad so that the manual effort will reinforce the impressions made through eyegate and eargate. Elaborate work should not be attempted; drawings, if any, should be of the simplest kind.

Perhaps the most impressive blackboard teaching is accomplished by means of plain letters printed so as to be easily read. Very little should be put on the board for any lesson.

Questions

Who can ask proper questions of a group of Bible students? He who can has made much progress in becoming a skillful teacher. Much depends on the power to question in the endeavor to get satisfactory results in class teaching. Very few who have not had their attention called to the content of their questions and have not made a study of their questioning methods realize how much of what they suppose to be indifference or ignorance on the part of pupils might be remedied if the teacher's questions were as stimulating and as suggestive as they may be. Here again skill comes from practice and practice should follow intelligent study. Whether a teacher shall become a skillful questioner depends upon himself.

Attention an interest

Illustrations, blackboard work, questioning and numerous devices may be employed to attract the attention of pupils, but the teacher must develop skill in turning attention into interest if the pupils are to be benefited by the teaching. All the elements mentioned under KNOWLEDGE in this chapter come into play here, but the teacher who knows his Bible, his pupils and approved principles and methods must put this knowledge to the actual test of the study period. By intelligently and patiently practicing what he has learned, by correcting his mistakes and by employing improved methods he will become skillful in interesting his pupils in those truths which he longs

to have them understand, accept and express in their daily life.

Am I expected to do all this in order to be at my best intellectually? inquires the busy, burdened Sunday-school teacher. The answer is: Yes, but you are not expected to do it all at once. Make haste slowly.

Divide and conquer

Did you ever see a skillful housekeeper go to work on a large pile of used dishes after the numerous members of a family had enjoyed a bountiful meal? What did she do? Did she not consciously or unconsciously follow a well-known principle, which it may be well for the worker for God to keep as prominently before him as does the general, the business man or the thrifty housekeeper? That principle is: DIVIDE AND CONQUER. The teacher should take stock of what he has and consider what it is possible for him to acquire. If he is wise, he will definitely plan to improve the intellectual equipment already possessed by courageously eliminating those things which are harmful or which are not the best and by persistently adding those elements of knowledge which tend to betterment.

Three steps forward

God asks of his children first of all a willing mind. He who is willing to be at his best as a Sunday-school teacher has taken the first great step. The next step is to look for the light. God never asks any one to be what he has not given power to become. The third step is to follow the light as it shines. Surely it is shining in effulgence in these days when so much is offered for man's intellectual develop-

ment! All praise and honor to those noble men and women who wrought for God so wondrously in past days and among other things achieved such notable results in Sunday-school work. Did they not live up to the light as it then shined? Would they not live up to the clearer light of to-day were they in service here? He who will be at his best as a Sunday-school teacher follows a glorious company of those who have finished their labors, is pressing forward with many now and is helping to make the way easier for those who in years to come will be *better still.*

REVIEW

INT.: MEN GENERALLY GET WHAT THEY ARE LOOKING FOR AND ARE PREPARED TO RECEIVE. ILLUSTRATION: STRAWBERRY CULTURE

TO BE AT HIS BEST INTELLECTUALLY THE TEACHER MUST SEEK

I. OPEN-MINDEDNESS
   - He Must Guard Against
     - Prejudice
     - Egotism

II. GROWTH

III. KNOWLEDGE OF
   - The Bible
   - The Pupils
     - Paidology
     - Euphebics
     - Human Nature
     - Individuality
   - Pedagogy
     - Principles
     - Laws of Teaching
     - Methods of Teaching
     - Devices
   - The World at Large

IV. SKILL IN USING
   - Illustrations
     - Verbal
     - Pictorial
     - Object
   - Blackboard and Pad
   - Questions
   - Interest

CON.: DIVIDE AND CONQUER

THREE STEPS FORWARD

IV

SOCIALLY

YEARS ago a young teacher in a Sunday school declared that he had nothing to do with his pupils during the week. At that time he claimed that his duty to the members of his class began when he came to school on Sunday and ended when he said good-bye to them at the close of the session.

A quarter of a century of Christian development has broadened this man's outlook, for now his house is the rendezvous for his Sunday-school class during the week. The young men whom he instructs come to him with all their difficulties and he is their adviser. None of them takes an important step without consulting him. He has been able in the course of years to help many of his pupils to positions of responsibility and influence. In a very real sense of that term he has developed socially, for he is not only disposed to hold friendly intercourse with his pupils but he is benefiting society at large as he helps them find their proper places in the world.

For years great emphasis has been put on social Christianity; so much so, in many cases, that there has been scant attention paid to the thought of the salvation of the individual in the endeavor to save society. Perhaps this emphasis is needed because of defects in old-fashioned methods of applying the

Gospel. The time will probably soon come when men will recognize and perform their social duty both to the collective body so-named and to the individuals that compose it. Then the present marked social emphasis will no longer be necessary, for men will be correct in both theory and practice so far as their fellow-men are concerned. For a time love to God was kept in the foreground; now love to man is most spoken about; in the brighter day ahead disciples of Jesus will endeavor to obey the commands which he considered of supreme importance as they include all others, namely, Love God with all your powers. Love your neighbor as yourself. Sunday-school teachers will have much to do with bringing about this glorious consummation, for they are the guides of those who are to be the leaders and molders of thought in the coming years. Hence the importance of the one who is to teach by example even more than by precept being at his best socially in both the senses indicated in the foregoing. The teacher who wishes to be at his best socially must have

Knowledge

First of all he must know persons. He must not only know his pupils, but he must have knowledge of those with whom his pupils associate whether in the home, in school, at places of business, in social life or in political life. This seems a very large contract for the teacher who has so many things to learn, but as suggested elsewhere it is not necessary for him to obtain his knowledge all at once, nor need he depart

Of persons

very far from his daily routine of life in order to obtain it. The first requisite necessary is that he determine to get acquainted with people in order to help them as individuals and in order to do his part in the betterment of social conditions.

Next he will need to know social conditions. In fact the teacher will be obliged to refuse the knowledge that is being furnished him if he does not get acquainted with social conditions, for this information is being presented in overwhelming quantities by those who make it their business to keep men informed as to the facts. Having a desire to be informed he will welcome the information that comes to hand and without great effort on his part he will have an abundant and ever-increasing store of such knowledge.

Of conditions

Great movements are on foot for social betterment. It is not easy to keep track of all of these, but the teacher who wishes to be informed will get so much information from his daily paper and his magazine that he will be able to keep in mind what is being attempted. For instance some time ago newspapers printed the following parts of a Social Creed for Churches, as presented to the Commission on Church and Social Service :

Of present-day movements

Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage and proper housing.

The fullest possible development for every child, especially by the provision of proper education and recreation.

The abolition of child labor.

Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

The abatement and prevention of poverty.

The protection of the individual and society from the social, economic and moral waste of the liquor traffic.

The protection of the worker from dangerous machinery, occupational diseases and mortality.

Suitable provision for the old age of the workers and for those incapacitated by injury.

Release from employment one day in seven.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

A living wage as a minimum in every industry, and the highest wage that each industry can afford.

Here is a program sufficiently condensed for the busy Sunday-school teacher to master and yet comprehensive enough to afford opportunities for social service to the worker in any department of the Sunday school. Moreover, this program furnishes many excellent suggestions for the expressional activities which should follow many of the lessons studied in Sunday school.

Sympathy

Whether it be the desire to be socially helpful to a pupil—young or old—or the resolve to help bear the burdens of society in order to better social conditions,

knowledge is of effective value only as it leads to sympathy with those to be helped.

A Sunday-school teacher's knowledge of his pupil will help him to sympathize with that pupil only when he endeavors in imagination at least to put himself in that pupil's place.

With pupils

A teacher learned that a bad boy had a vicious, drunken father. He made his knowledge effective by endeavoring to imagine how he would feel and act if he were in that boy's place. The result was a genuine sympathy with the unfortunate boy which was so unmistakable that the boy allowed the teacher to lead him to better thoughts and nobler endeavors.

A young man just over Fool Hill had the conditions of boys on the Hill so clearly presented to him that he resolved to apply his newly acquired knowledge in assisting such boys. His own experiences on the Hill were so real to him that he could easily sympathize with those who were going through the experience which had so recently been his own.

The knowledge of how some of the members of her Sunday-school class had to struggle to earn a living, gained by actual personal investigation, so awakened the sympathy of the well-to-do teacher that she consecrated her life to being a friend of these poor women and to assisting them to obtain work which made the struggle less intense.

The inevitable result of this sympathy with individuals will be a development of feeling for the so-called masses of society. The knowledge of the brave struggle of a shop-girl to maintain herself so impressed

her Sunday-school teacher that she had a keen sympathy for all shop-girls and heartily coöperated with the movements looking for the lessening of the hours of labor and the increase of compensation of all women employed by others.

With masses of people

A few hours shovelling coal, a day spent trying to perform the duties of a trolley-car conductor, a night spent with a baker as he prepares to-morrow's rolls and bread, a week spent in the house of a poor clergyman who is doing his best, would broaden and deepen the sympathy of any one who is not so selfish as to be beyond redemption.

With individuals

Writing concerning sympathy, Alexander Maclaren has left on record these heart-searching words: "There is no way of helping men but by bearing what they bear. No man will lighten a sorrow of which he has not himself felt the pressure. The saviors of society have still to be crucified. Jesus Christ would never have been the Lamb of God that bore the sins of the world, unless he himself 'had taken our infirmities and borne our sickness.' No work of healing will be done except by those whose hearts have bled with the feeling of the miseries which they have set themselves to cure. You must take blind beggars by the hand if you are going to make them see; and you must not be afraid to lay your white clean fingers upon the feculent masses of corruption in the leper's glistening whiteness, if you are going to make him whole. Go down in order to lift, and remember that without sympathy there is no sufficient help, and without communion with Christ there is no sympathy."

Conviction

Elsewhere is drawn a distinction between conviction and some other things improperly called by this name.

So far as his social duty is concerned the Sunday-school teacher must have a twofold kind of conviction:

In the first place, on the one hand, he must be convinced as to what is for his pupils' highest good.

As to what is best for the pupils

To amuse people, to feed them, to give them what they consider good times may be antagonistic to that for which the Sunday school stands. In fact, some Sunday schools have run so much to "feeds," "shows," "outings" and other forms of "diversion" that there is little time to talk about anything else during the school session. It is these things that attract and hold the majority of the membership of those schools. But to what are they held?

On the other hand, the Sunday-school teacher must realize the power in the social touch, the longing for it in most souls and the good that may be accomplished through it. With this realization should come intelligent, prayerful thought as to what is best for the pupils and self-sacrificing endeavors to provide that best. The best cannot be purchased with money; it must come through personality.

In the second place, the Sunday-school teacher must have abiding conviction as to what is best for

As to what is best for humanity

humanity along social lines. To give some persons what they most desire would be the very worst possible thing that could be done for them. Not only is intelligent study of conditions necessary, but also careful consideration of possible

results of efforts to benefit mankind in masses. Here again the one who would really help cannot work by proxy but must be willing to give himself in self-sacrificing study and service in order to form convictions that will stand the test of time, whether or not they are in accord with popular clamor.

Strength

One may well exclaim, Who is sufficient for these things? The most difficult thing in the world to deal with is human nature, whether found in Sunday-school pupils or in what is commonly called society, whether that be of low degree as represented in so-called masses or of high degree as found in the "classes." But that is just the work of the Sunday-school teacher; primarily to benefit his pupils and secondarily but in a larger sense to work for the betterment of humanity as a whole.

People most difficult to deal with

All this means that the teacher must have a strength that is not naturally his own. As he realizes his weakness, he will pray often that the Almighty Father may strengthen him and he will repeat frequently the inspiring words of Maltbie B. Babcock:

Natural strength not enough

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle, face it, 'tis God's gift,
Be strong!

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name,
Be strong!

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song,
Be strong!

Self-Sacrifice

President Hyde of Bowdoin College wrote thus for day-school teachers, "Pour yourselves unreservedly, without stint or measure, into the lives of your scholars. See things through their eyes; feel keenly their joys and griefs. Be sure that you share in sympathy and helpfulness every task you lay upon them; that you rejoice in every success they achieve, and that you are even more sorry than they for every failure they make. Be a leader, not a driver, of your flock: for to lead is Christlike, to drive is unchristian. The difference, you see, between the teacher who is a Christian and the one who is not, is not a difference of doctrine or ritual or verbal profession. It is a difference in the tone, temper, and spirit of the teacher's attitude towards the scholars. It is a hard thing to define, but it is something an experienced person can feel before he has been in a class room five minutes. In one class room you feel the tension of alien and antagonistic forces,—the will of the teacher arrayed against the will of the scholars, and, as an inevitable consequence, the will of the scholars in latent antagonism to the will of the teacher. In

President Hyde's words

another class room there is tension, to be sure, as there ought to be, but it is the tension of one strong, friendly, united will of teacher and scholar directed against their great common tasks."

If this is the spirit that is to animate the day-school teacher how much more should it characterize the Sunday-school teacher? But how different this spirit is from that which leads one to imagine that the chief work of the teacher is in hearing a recitation, or in communicating facts, or in urging the acceptance of truth. Here is the sacrificing of self that the pupil may be benefited. Here is the manifestation of a social spirit that means fellowship, and results in the impartation of life by the living teacher to the living pupil, and this is real teaching.

Two illustrations may suffice to indicate the kinds of self-sacrifice that must be manifested by the teacher who will be at his best socially.

On the ball field

A teacher of boys, most interested in their spiritual welfare and longing to have them develop into strong Christian men, realized that if he was really to get hold of his pupils, he must overcome his repugnance to boyish nonsense and boisterous sport and endeavor to be one with his boys socially. At first his efforts to be like an uncouth boy were ludicrous. But by degrees, as he persevered, the boys became more like what he desired them to be in their indoor games and their outdoor sport, and he became more accustomed to the boys' view-point and so could enter more naturally and heartily into those things which interested them. One day a boy who had been particularly offensive to him because of some repulsive traits in his make-up

was struck in the face by a pitched ball. As the boy fell to the ground, the teacher told the other boys to go on with their play. He then lifted and led the injured youth off the field. The application of some water and the speaking of some encouraging words brought the boy to himself, but it was to a better self. Almost in an instant he came to know and to appreciate his teacher and from that day on the two were not only firm friends but the boy became a changed personality. The change came not because he was hit by the ball but because his newly-developed love for his teacher led him to listen to what he said and to endeavor to put into practice the truths taught by the one he loved.

A teacher's houses

By inheritance a teacher of an adult Bible class became the owner of several small houses in a manufacturing town. This teacher had often emphasized in his class the Christian's duty of loving his fellowmen. Some of his pupils, learning that he was the owner of the houses and supposing that he did not know that they had become dilapidated, informed him of their condition and intimated that they supposed he would be glad to order the necessary repairs made. To their astonishment they were met with cross looks and evasive answers to their queries. Weeks passed and the condition of the houses continuing to grow worse, a self-appointed committee of his pupils again waited upon this teacher. Receiving no satisfaction from him when they suggested that he would be pleased to have his houses put into habitable condition, they demanded that he should do what a Christian man ought to do under the cir-

cumstances. This brought matters to a crisis and the teacher said, "I can get plenty of tenants for those houses. If people do not like what they have they can move." Soon after this interview this teacher found it convenient to give up his class, for he realized that he had lost his influence over its members. He was not big enough to be at his best socially.

Prof. George Herbert Palmer, in "The Ideal Teacher," declares that a teacher must have an aptitude for vicariousness; that is he must be able to put himself in another's place even so far as to "think in terms of the other person." "His imagination must be full of others' needs." He must make it his habit to follow the Apostle's rule: "Look not every man on his own things, but every man also on the things of others." To say that this is not easy means nothing; to realize the value of it and to endeavor to practice it will be going far towards putting the Sunday-school teacher at his best socially.

The Rev. Livingstone Taylor used the following prayer in his church club work. Could it not be prayed by those teachers who desire to be "social" in the highest sense of that term?

O Lord, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts for others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive, better to forget ourselves than to put ourselves forward, better to minister than to be ministered unto. And unto thee, the God of Love, shall be the glory forever. Amen.

REVIEW

INT.: A TEACHER WHO DEVELOPED SOCIALLY

PRESENT EMPHASIS ON SOCIAL CHRISTIANITY

THE TEACHER WHO WISHES TO BE AT HIS BEST SOCIALLY MUST HAVE

I. KNOWLEDGE OF
   - PERSONS
   - CONDITIONS
   - MOVEMENTS

II. SYMPATHY WITH
   - PUPILS
   - MASSES OF PEOPLE
   - INDIVIDUALS

III. CONVICTION
   - AS TO WHAT IS BEST
     - FOR PUPILS
     - FOR HUMANITY AT LARGE

IV. STRENGTH
   - PEOPLE ARE MOST DIFFICULT TO DEAL WITH
   - THE TEACHER'S STRENGTH NOT ENOUGH
   - AN EXHORTATION

V. SELF-SACRIFICE
   - PRESIDENT HYDE'S WORDS
   - TWO ILLUSTRATIONS

CON.: THE APTITUDE FOR VICARIOUSNESS

V

ETHICALLY

THERE is no quarrel with the critic who holds that this chapter might be united with the next one and that the combination might bear the caption: RELIGIOUSLY.

There are, however, some very convincing reasons for considering ethics and spirituality under separate headings in a Manual of this kind, for many persons justly claim to be ethical who would repudiate the thought of being spiritual in the sense in which that term is used in the following chapter. It is scarcely credible that there are persons who claim to be spiritual who are sadly deficient in high ethical standards and open to very serious criticism as to ethical living. Above all others the Sunday-school teacher, who ought to stand as the representative of Christ, the unrivalled ethical Teacher and Incarnation of ethical truth, should be clear in his thinking concerning ethics and consistent in his living according to the highest ethical principles.

The Sunday-school teacher who wishes to be at his best ethically must

HAVE CLEAR-CUT CONCEPTIONS OF FUNDAMENTALS

Among the basal requisites for ethical life we may consider three as most important.

There are many who excuse themselves for actions that are the reverse of ethical by declaring that they acted according to their conscience. The man who claims that the world owes him a living may persuade himself that he is acting conscientiously when he robs his neighbor to satisfy the cravings of hunger, but he has a depraved or at least an unenlightened conscience. The one who occasionally cheats a railroad company out of a nickel or more because he claims that the corporation controlling the road has acted unjustly needs considerable enlightenment. The Christian has no difficulty in having an enlightened conscience, for he has the highest of all ethical books, the Bible, as his manual and if he will, he may have the Holy Spirit as his Guide unto all truth.

An enlightened conscience

It is very natural for some persons to become befuddled. They easily persuade themselves that when in Rome one must do as the Romans do. Some even go so far as to say, "I do not want to set myself up above others; I do not want to seem to be a Pharisee." By degrees they become so befogged in thought that Pope's familiar words become applicable to them:

> "Vice is a monster of such frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with his face,
> We first endure, then pity, then embrace."

A remedy for this condition is clear thinking. He who is an instructor of others ought in justice to have no higher ethical living required of him than have others, but if he is true to his position, he will be careful to think clearly in reference to right and wrong and his thinking will

Clear thinking

lead him to heed the apostolic injunction: "Prove all things; hold fast that which is good; abstain from every form of evil." In this connection Henry Van Dyke's words may be recalled:

> "Four things a man must learn to do
> If he would make his record true,
> To think without confusion clearly;
> To love his fellow men sincerely,
> To act from honest motives purely,
> To trust in God and heaven securely."

Practical altruism

There is a kind of miscalled altruism. It may be held by a very selfish person, for it calls for no sacrifice. Another sort is sentimental. So long as there is talking or writing or even weeping to do, it is much in evidence. But when it comes to unselfish devotion to others, to disinterested benevolence which calls for sacrifice of some kind, it is absent. The truly ethical man will cultivate in himself a practical altruism which will lead him to look at things from the standpoint of others, to consider their rights, to make allowances for their feelings and to have regard to their habits of thought, before he assumes a position which favors himself or the cause he represents.

Have a Standard

Not the world's standards

There are many standards of ethics in the world. Persons claiming to be liberal and broad-minded argue that ethical thought and action is largely a matter of convention or of education. Therefore, they hold that each one should choose for himself his standard of conduct. The Christian cannot choose for himself;

if he continues to be a Christian he cannot accept any of the world's standards of ethics, for he has both a standard and a manual of ethics.

Not good men and women

The world has been blessed with many good men and women in various walks of life. They present to the student varied ethical characteristics worthy of serious consideration and imitation. The Christian, however, cannot accept any of these men or women as his ethical standard, however excellent have been their lives, for in doing so he would come short of imitating the best and would find his model deficient in some respect or in some degree. He cannot follow the example of any one who comes short of the very best; that best he has as his standard.

Jesus the standard

"I find in him no fault at all," was the verdict of the Roman governor, Pilate, after he had questioned Jesus of Nazareth. This verdict has been confirmed by all sincere students of the teachings and the life of Jesus. He remains unique as an ethical standard for men of all races and climes. Not only did he teach as no one before his time ever taught but his teachings have been the basis for the highest ethics the world over and no one has improved upon it. Not the standards offered by the world nor the best men that have ever lived but the Son of Man who was also the Son of God is the ethical standard of the Sunday-school teacher who is trying to be at his best. Exalted as this standard is, it is not beyond man's endeavor, for Divine help is freely given to any one who will seek even to approximate to it.

Endeavor to Live up to His Standard

It is sometimes helpful for the individual who classifies himself as a clear-thinking, altruistic worker for God carefully to make an inventory of the ethical qualities that he would expect to see manifested by the one among his friends or acquaintances whom he considers ought to be living the very best possible life and then to test his own thought and conduct by the characteristics which he thinks ought to be found in the one he has in mind. It is amazing to find how far even the best of people fall short in themselves of what they demand in others. Granted that "to err is human," ought not he who wishes to be at his best ethically strive hard to live up to the standard that he sets for others? In the endeavor to approximate to the standard set by Christ the dependent disciple may obtain from his Master the power to do so. This is the marvel of Christian ethics, not only that it is so much better than other systems but that the Christian may obtain power to live according to the high standard set for him.

Be sincere

The severest term in the vocabulary of Jesus was the word hypocrite. The repentant sinner always received words of sympathy from the loving Master whose scathing denunciations were reserved for the pretender. In his followers Christ demands sincerity. How can God use an insincere person? "Loss of sincerity is loss of vital power." If one is sincere God can bestow qualities which issue in successful and, therefore, blessed service. To make an honest endeavor to be what one pretends to be puts one in the position where God can enlighten him and empower

him along ethical lines as well as for service of any kind.

Sincerity and honesty are synonyms. Where one ends and the other begins, it is difficult to predicate.

Be honest

Yet everybody knows what is meant by an honest man, who has been declared to be "the noblest work of God." What is pleaded for here is a conviction of the truth of Whately's statement:

"Honesty is the best policy. But he who acts on that principle is not an honest man."

The truly ethical man is honest whether or not it pays in money, fame or popularity. He is honest because it is right to be honest.

There are some subtle forms of dishonesty which the genuine Sunday-school teacher will avoid. For example: A bright boy was accustomed to ask his Sunday-school teacher questions which the latter could not answer correctly. Thinking to fool the boy, he would make up answers. The boy would look up the facts during the week to learn frequently either that his teacher had made a guess or that he had deliberately stated what was incorrect. The boy mentally branded the teacher as a dishonest man and had no respect for him. How easy it would have been for the teacher to be honest with his pupil. He could have said, "I do not know the answer to your question. Let us both look it up during the week and on next Sunday we will compare what we have learned." But alas! this man was not big enough to acknowledge that he did not know everything.

A group of adolescent boys lost faith in a Chris-

tian man because, when one of them reported to his companions that he had seen the man use a street-car transfer that he had no right to use, the fellows watched him and from repeated observations came to the conclusion that he was accustomed to use transfers illegally, as by so doing he saved some money.

Two young men turned in scorn from their Sunday-school teacher who, in presenting a temperance lesson, urged them to become total abstainers. Why their scorn? Because they had secured proof that the teacher had a well-stocked wine cellar in his home and that he was accustomed to drink wine at his dinner.

Truthfulness as we realize from the foregoing illustrations is but a form of honesty. The Sunday-school teacher should be on his guard to be absolutely truthful, for once he has lost the confidence of his pupils he cannot hope to do them any good. If he is doubtful as to a fact or a truth it will be better to wait until he can be sure than to make a statement that will lessen his influence.

Be truthful

Perhaps the making of promises is the point at which the Sunday-school teacher should guard himself most carefully. If he is not reasonably sure of being able to live up to his promise he should not make it. If he has a defective memory, he should keep a note-book and jot down what he has promised, for although what is promised may seem trivial to him it may be of great moment to the one to whom the promise was made.

A Christian worker of many excellent parts des-

troyed his influence over a large group of people because he good-naturedly made promises and straightway forgot what he had said. This habit so grew upon him that many persons questioned his truthfulness.

"God is love," but he is also just. One who thinks clearly on ethical questions will come to understand that God's justice is but one form of manifesting his love. The value of being just before being generous is difficult for some Christians to realize. Substituting a foolish sentimentality for true love, they pride themselves on their generosity of thought, of language or of life, only to discover that they have been injuring themselves and others by their injustice. Some pupils are lovable, others unlovable; some attractive, others repulsive; some congenial, others very difficult to get along with. He who is to watch over souls must face these conditions and steadfastly resist the temptations to be partial, for partiality is a form of injustice; one or more persons may be benefited while others are harmed.

Be just

If one's justice is based on love, which issues in practical altruism, that one will not be severe except upon himself, for he will make it a point to yield his own rights if thereby the cause of justice may be advanced.

When one endeavors to think clearly and to act with justice to all, he finds that there are many persons ready to take advantage of him. He will also discover that there is much crookedness and injustice in the world. Here is where his courage will be put to

Be courageous

the test. To oppose wickedness without becoming wicked requires courage of the highest order. To be able to go on with one's work quietly and efficiently when evil seems to prosper calls for true courage. Such was the courage of the Christ who calmly faced the Cross because he knew that this was God's will for him. This was the courage of the prisoners who could sing in a Philippian jail, because they knew they were in the way to which God had called them.

This courage which has its roots in God himself produces men like John the Baptist, who exhibited such strength that his Master declared that he was the greatest that had yet been born of women. This strong man could face people of all habits of thought and life and declare unto them the truth as he believed it. But he manifested a strength of a different and even more commendable kind. When he realized that Jesus was to become greater than he, he stepped aside, saying, "He must increase, I must decrease." Because he did this he gave point to the doctrines he proclaimed.

Be strong

Be a Standard

Perhaps nothing will more effectively help one to what is designated in the foregoing as clear-cut conceptions of fundamentals and to the acceptance of Jesus as the ethical standard than a keen realization of the fact that the Sunday-school teacher at his best is a standard not only for the members of his class but also for many who think of him as one who knows what is right. As this subject has been dis-

cussed at length in Chapter I, it needs but emphasis here.

Suggestions

As the suggestions most helpful in putting the Sunday-school teacher at his best ethically and in keeping him at his best must vary according to his practices, his environment and his efforts on behalf of his pupils, but three general ones are made here.

Be and do what you wish others to be and do

I shall never ask another to be or to do what I am not willing to be or to do myself, is a fair working principle in ethics. There may be exceptions to this principle. If so they grow out of inability and not out of purpose or desire. For instance: It may be ethically proper to ask a person to assume a burden because the one asked has the ability to do so, whereas the one making the request could not be expected to do what he asked the other to do, because of his inability to do so. But the general principle holds good.

In a certain gymnasium there was trouble for a considerable length of time. The boys and young men were unmanageable and they seemed unreasonable in the positions they took. After several changes in instructors, a director was secured who laid down this principle: I shall never insist on any member of the gymnasium doing anything that I cannot show him how to do or that I am not willing to do myself. This young man was a gymnast of high order, but better still he had the proper ethical conception of what ought to be expected of others. He was, therefore, a leader, to whom young and old responded

with a willingness and devotion that was remarkable.

Unethical teachers often make the mistake, especially with young children, of teaching them what has to be unlearned in the future. A familiar illustration is the teaching of young children incorrect forms of speech with the thought that later on they will learn the proper expressions. This is bad enough but not nearly so reprehensible as teaching young children things that are not true with the excuse that they will learn the truth soon enough. The ethical teacher will accept this rule: Never teach a child anything that he will be obliged to unlearn later on in life. Children are told, If you do so and so, so and so will happen. The threatened result does not follow the action and the mistaught one loses faith in many things. How many were taught in early life, If you do not do so and so, you will not succeed in life. Later on the success that was desired was found to have nothing to do with the prohibited things and evil resulted because the truth had not been inculcated early. Many persons have been taught so incorrectly concerning prayer, that when they realized that their early belief was wrong, they have concluded that prayer is of no value.

Never teach what must be unlearned later

If a teacher cannot teach what is exactly true concerning a thing, the proper course is to say, You cannot understand this now; be patient and later on you will be able to comprehend the truth. This was the attitude of Jesus to his early, undeveloped disciples when he said to them, "I have yet many things to say unto you but ye cannot bear them now."

The multitude is not always right. The voice of the people is not always the voice of God. The ethical man must frequently seem to be queer, because he will not take a position on a vital question in order to be in accord with convention. The teacher who wishes to be at his best and to be influential in the long run rather than popular for the time being will never take a position on any question because it is conventional. He will endeavor to know what is right and then advocate, and if possible, do the right, regardless of whether he is applauded or condemned.

Never take a position because it is conventional

> "Thou must be true thyself,
> If thou the truth would teach.
> It needs the overflow of heart
> To give the lips full speech."

REVIEW

INT.: ETHICS NOT SPIRITUALITY

THE TEACHER WHO WISHES TO BE AT HIS BEST ETHICALLY MUST

I. HAVE CLEAR-CUT CONCEPTIONS OF FUNDAMENTALS
   - ENLIGHTENED CONSCIENCE
   - CLEAR THINKING
   - PRACTICAL ALTRUISM

II. HAVE A STANDARD
   - NOT THE WORLD'S STANDARDS
   - NOT GOOD MEN
   - JESUS

III. ENDEAVOR TO LIVE UP TO HIS STANDARD BY BEING
   - SINCERE
   - HONEST
   - TRUTHFUL
   - JUST
   - COURAGEOUS
   - STRONG

IV. BE A STANDARD
   - REVIEW CHAPTER I

SUGGESTIONS
   - BE AND DO WHAT YOU LOOK FOR IN OTHERS
   - NEVER TEACH WHAT MUST BE UNLEARNED
   - NEVER TAKE A POSITION BECAUSE IT IS CONVENTIONAL

VI

SPIRITUALLY

IN the last analysis, it is the spirit of the teacher that decides whether he shall be at his best or otherwise.

"The secret of every strong, beautiful life is to be found not in circumstances, but in an inward power that can transmute unfavorable circumstances into victory. The East Indians have a fable which illustrated a great truth: A mouse that dwelt near the abode of a magician was kept in such constant distress by its fear of the cat that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from fear of a dog, so the magician turned it into a dog. Then it began to suffer the fear of the tiger, and the magician turned it into a tiger. Then it began to suffer from fear of the huntsmen, and the magician, disgusted, exclaimed, Be a mouse again! As you have only the heart of the mouse, it is impossible to help you with the body of a nobler animal."—*Selected.*

The indwelling power of the Holy Spirit will make a teacher usable by God. Peter, the blasphemous denier of his Master, was changed by the Spirit into the courageous apostle of Christ.

No teacher should despair of being at his best who is willing to have his natural spirit, whatever it may

be, changed by the Holy Spirit so that he may become an agent to be employed by the Almighty in winning persons to himself. Hence it is with the utmost confidence in the power and willingness of God that the writer offers the suggestions of this chapter. That they are simply suggestions he wishes it distinctly understood, for "The wind bloweth where it will, and thou hearest the voice thereof but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." As one approaches the study of Spiritual power he should remember Jehovah's words to Moses at the burning bush: "The place whereon thou standest is holy ground."

The teacher will be at his best spiritually in the degree that he has

Conviction

Jesus' power as a Teacher was due largely to the fact that he spake with authority. His disciples may not have his authority but they may have conviction which will lead to that relationship with God through the Holy Spirit that will result in power being given to them even as it was given to Peter who taught so wondrously on the day of Pentecost and to the other disciples who literally turned the world upside down as they, under the power of the Spirit, taught the truths concerning which they had conviction. Among other things the teacher who is at his best will have conviction of:

Reality of spiritual power

The reality of spiritual power. A successful

surgeon was accustomed to prepare a prayer list on which were written the names of those upon whom he expected to operate during the day. Before beginning his day's work he took his patients in prayer to God and sought from the Almighty power to do for each one the needed work. This mighty physician with all his knowledge and skill which played such a great part in his work, knew that there is such a thing as spiritual power. The teacher may be well versed in psychology; he may know the characteristics, interests, needs and abilities of his pupils; he may be skillful in preparing his lessons and in presenting truth but if he has not unshakable conviction of the reality of spiritual power he will not be at his best.

Value of spiritual power

The value of spiritual power. Jesus, in parting from those whom he had chosen to be his disciples, commanded them to tarry at Jerusalem until they were endued with power from on high. Well the Master realized the value of spiritual power. His apostles learned their lesson so well that they continually minimized their attainments while they magnified the power that came by the Holy Spirit. Thus were they at their best as teachers sent by God.

Source of power

The source of spiritual power. Physical and intellectual power may be developed in many ways; we have given due consideration in this volume to both kinds of power. There is but one source of spiritual power—God. No physical development, no intellectual acquirement, no developed keenness will furnish one with spiritual power. God, God alone can equip one with the power

that is needed for the communication of spiritual truth and the awakening of spiritual life.

Possibility of obtaining power

The possibility of obtaining spiritual power. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him." This promise follows directly the triple command ask, seek, know (Luke xi. 9-13). A study of this portion of Scripture should lead to the conviction that it is possible for any one to receive the Spirit of God who conveys spiritual power to those who yield to him. Of course there are conditions which cannot be ignored. These will be considered in what follows.

Connection between life and power

The connection between spiritual life and spiritual power. Spiritual power is life, not an incident of life; it must operate through the whole of life, not through fragments thereof. No one need expect to live the life of the flesh and have the power of the Spirit. One cannot be of the world and follow the usages of the world for six days in the week and expect to live the life of the Spirit and have spiritual power on the other day. One must be willing to be led by the Spirit in all things if he is to have the power of the Spirit for service, especially when he is teaching. This leads us to consider

Characteristics of Spirituality

These characteristics are many. Christians may not agree on the nomenclature. We need not discuss terms, but we may agree on essentials. Here are a

few words which will help indicate what the writer understands by spiritual characteristics:

Vision

In 1 Corinthians ii. 9, we find this most significant statement: "Things which eye saw not, and ear heard not, And which entered not into the heart of man. Whatsoever things God prepared for them that love him."

Eye cannot see, ear cannot hear, heart cannot understand the things prepared for them that love God. Then they must remain unapprehended here in this life? Not so; read the next verse: "But unto us God revealed them, through the Spirit." The Spirit clarifies and enlarges the vision of him who walks not according to the flesh but is led by the Spirit of God.

This, then, is a characteristic of the spiritual man; he has a vision of things not made known to him by his senses or his intellect. From the time that Moses endured as seeing Him who is invisible until this day there have always been those who have had this spiritual vision.

Trust

There are many good people who believe in God; there are many who believe God; but the spiritual man trusts God. He says with Henry Van Dyke, "Happy and strong and brave shall we be, able to endure all things and to do all things, if we believe that every day, every hour, every moment of our life is in his hands."

As the teacher trusts God more fully he comes to the realization that God is helping him. He endeavors to be at his best both physically and mentally for the sake of those whom he instructs, but he trusts God to work through him. As he exercises

his trust in God it increases, and in spite of the jeer of the sensualist and the argument of the materialist he is able with Helen Hunt Jackson to say,

> " Yet this one thing I learn to know,
> Each day more surely as I go,
> That doors are opened, ways are made,
> Burdens are lifted or are laid,
> By some great law unseen and still.
> ' Not as I will.' "

The more fully the teacher experiences God's power exerted on his behalf the more desirous does he become to be a workman approved of God, and he is more and more willing to exert himself in order to do his work well whether he sees results or not.

Prayer

What proper breathing is to the physical part of man, prayer is to his spiritual nature. Hence the spiritual man learns to pray. As he develops in his spiritual life and is the transmitter of spiritual power, he learns that prayer does not consist in words so much as in the attitude of the heart and the will towards God. He becomes less and less insistent on having what he desires. It is true he talks with God; but he also pauses to permit God to talk to him. Instead of telling God what he wants, he asks the heavenly Father to tell him what to do. He wishes to know his Father's will.

Fellowship

The Christian at his best will read frequently John xv. 1–9. He will realize the meaning of the saying: " Apart from me ye can do nothing." He will endeavor to abide in Christ even as the branch abides in the vine. He will have his set times and regular places of prayer but

he will know better as the days roll on the meaning of the exhortation: "Pray without ceasing." Wherever he is or whatever he is doing, he can lift his heart to God for direction and help. He can seek with assurance the consciousness of the Divine presence.

This practice of prayer will lead the teacher who is striving to be at his best into new experiences of spiritual power. He will come to know that he cannot pray as he should if he is disobeying God's commands. He will be careful not only to refrain from doing those things which are wrong in themselves but he will be increasingly desirous to know God's will in order to do it. His obedience will not merely be negative, it will be positive. He will ask himself, What does Christ want me to do that I am not doing?

Obedience

The Lord can use a proud person, but he is more likely to use a humble person. The great Apostle to the Gentiles became more humble as he went on in his work for the kingdom of Christ. When Jesus was on earth he taught his disciples that greatness in the kingdom is conditioned by willingness to serve. The proud man wants to be served; perhaps that is a reason why God cannot use him. The humble man desires to serve; hence God can work through him. The teacher becomes more humble as he approximates to his best.

Humility

The Sunday-school teacher is to win persons—win them to God, win them to righteousness, win them to true service. Hence winsomeness is one of his marked characteristics. This trait may be developed. It is not found in an egotistic, selfish or self-centered person. It grows

Winsomeness

with the desire to be of real benefit to one's fellows. Many defects of person, of education, of culture are overlooked when one is winsome. He who is living a spiritual life will be acquiring the winsomeness which is so essential a factor in spiritual power. The development of winsomeness is dependent almost entirely on the next characteristic which is given the place of emphasis as the last to be mentioned.

Love

Great as are the foregoing characteristics greater than any or all of them is love, for it is "the greatest thing in the world." There is nothing so effective in the long run as love. It is the only universally compelling force. Why should it not be such, for God is love, Jesus was the manifestation of God's love and he summed up man's duty in two sentences: Love God supremely. Love your neighbor as yourself. The teacher who sets himself to love God above all other persons or things and, because of his love for God, tries to love his fellow-men will have some trying experiences but he will be growing better and better and will be developing towards his best.

Fruitage

There are few thinking persons who have not pictured to themselves the results of spiritual power as it operates through a person. Brilliancy, success, ease in doing God's work, are some of the things thought of in connection with spiritual power. The Apostle Paul had a conception of spiritual fruitage different from these. He declares, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." How different is this list from the one we would be inclined to write

as characteristics of a man of power. But as we study the words of the apostle we are forced to admit that the things for which they stand are what are most needed in this world and that the possessor of them is the one who will be most likely to influence others Godward. Will not the teacher be at his very best when he is bearing just such fruitage?

Renewal of Spiritual Life

Two fundamental facts must ever be kept in mind by the teacher who would be at his best:

Loss of power guarded against

Spiritual power may be lost. Unbelief, pride, trifling, fleshly indulgence, worldliness, sin of any kind—all these have a tendency to loss of spiritual power. Sin of all kinds, therefore, must be guarded against.

The history of the church and deplorable facts in our own day give unmistakable evidences that there have been those mighty in spiritual power who became useless as God's Spirit departed from them. The first king of Israel was the prototype of many. Were the secrets made manifest, it would be evident that every such loss of power was due to a departure from the way that must be trodden by a Spirit-filled follower of Christ. Hence he who would be used by God must be eternally vigilant in watching those things that would rob him of his power.

Abiding in Christ

Spiritual power is maintained by abiding in Christ, is the second fact to be kept in mind in this connection. This is an age of practicality in religion. It is easy to sneer at mysticism, but the world needs practical mystics most of all in these progressive times—men like

Joseph and Daniel—men and women who abide in Christ, who allow their bodies to be temples of the Holy Spirit, who bow to the will of God in genuine humility and filled with his power endeavor to teach their fellows the things which the Spirit reveals to them. He who undertakes to know God and serve his fellow-men will have a job big enough for the greatest mortal that ever lived. Our times demand the mystic, but he must live among men and translate into the hard practicalities of life the things which are his because he abides in Christ. Such a man, pursuing his daily vocation, doing his part in the great work of the world and teaching in the Sunday school, will exert an influence that is incalculable. The Sunday school needs the best kind of men; this paragraph suggests one of the methods whereby a man may be at his best. Oh, for men big enough and devoted enough to be branches of the vine Christ.

Willingness to Use the Power Possessed

Power possessed unemployed

There are very few Christians who do not possess enough spiritual power to accomplish much for God if they are willing to use what they have. It is folly to pray for more power while that already possessed is unemployed. When it comes to an honest examination and self-judgment, many Sunday-school teachers will confess that things are left undone not for lack of power but for lack of willingness or from fear of some kind. Is it reasonable to suppose that God will answer the prayer for more power when there is already power to accomplish much? This is a lesson that some Christians are slow to learn, but once under-

stood is of great practical value. If the spiritual power latent in the Sunday schools of the world was put into operation the results would be so marvellous that Christians everywhere would hasten to use the power possessed. We cannot move the Christian world, but each Sunday-school teacher may employ to its utmost the power he has and thus be at his best while he is increasing the possibility of becoming still better.

So much has been said and written concerning the Sunday-school teacher's responsibility and so much emphasis has been put on the necessity for the adequate training of those who are to instruct others in religious truth that many conscientious persons are kept from becoming teachers and many of those now engaged in this blessed work are prone to be discouraged. To all such there should come inspiration from the thought that God is willing and able to give the most needed element of the Sunday-school teacher's equipment, namely spiritual power. True the worker must prepare himself for service, true he must be willing to give his very best, but who will not pray, study and labor when such unlimited power may be his? Instead of thinking about the teacher's responsibility there should be more consideration given to his privileges. How great is the privilege of him who is a fellow worker with God, who has such an example as Jesus and who may have such power as we have been considering! Let us then, teachers, magnify our office, talk of our privileges, think of the glorious results of our prayer, study and labor and look with confidence to the Source of power to supply all our needs.

Another cause for discouragement comes from the varying standards of men. There are many who would be willing to sacrifice their all, even life itself, if they were absolutely sure that they are right. Just as the mind is made up as to a certain line of life or a question of duty, some one comes along with a great big interrogation of doubt. How do you know you ought to do that? How do you know that that is the best way to serve God? So it goes on until conviction gives place to uncertainty; there is a lowering of the spiritual tone and a loss of spiritual power. The writer knows of but one remedy for such a state of mind; that is absolute yielding to the Spirit of God. He will not only give power for service but he will also give the humble, obedient follower of Christ assurance as to truth and duty. Just before Jesus passed into Gethsemane and thence to the cross, he tried to encourage those who were to teach the truths that he wished men to know, by saying, "It is expedient for you that I go away; for if I go not away, the Comforter (Helper) will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: . . . Howbeit when he, the Spirit of truth is come, he shall guide you into all truth: for he shall not speak for himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you" (John xvi. 7, 8, 13, 14). These verses give the assurance that the Spirit will make known the truth to the one who is willing to be led by him. What a glorious

privilege it is to have such a Teacher! But that is not all; the Sunday-school teacher who puts himself under the guidance of the Holy Spirit and is led by him may know that when he is teaching the things of Christ he may be sure of the coöperation of the Holy Spirit.

He who is led by God's Spirit will accept things at their true value, he will measure all things according to God's standards, he will be led to give to each act its real importance, he will not have to wait until near the end of his journey for clearness of vision and assurance as to what is right. In a word he will not have to say with Helen Hunt Jackson,

"Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day
And left my work but just begun;

"So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

"So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

"In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowest task thou hast,
Let me repentant work for thee!"

REVIEW

INT.: THE SECRET OF LIFE IS FOUND IN INWARD POWER. ILLUSTRATION: THE MOUSE

THE SUNDAY-SCHOOL TEACHER WILL BE AT HIS BEST SPIRITUALLY IN THE DEGREE THAT HE HAS

I. CONVICTION CONCERNING SPIRITUAL POWER, AS TO ITS
   - REALITY
   - VALUE
   - SOURCE
   - POSSIBILITY
   - CONNECTION WITH LIFE

II. CHARACTERISTICS OF SPIRITUALITY:
   - VISION
   - TRUST
   - PRAYER
   - FELLOWSHIP
   - OBEDIENCE
   - HUMILITY
   - WINSOMENESS
   - LOVE
   - FRUITAGE

III. RENEWAL OF SPIRITUAL LIFE, BY
   - GUARDING AGAINST SIN
   - ABIDING IN CHRIST

IV. WILLINGNESS TO USE POWER POSSESSED

CON.: THE SUNDAY-SCHOOL TEACHER'S PRIVILEGE AND STANDARD

VII

AS AN EVANGELIST

SHOULD the Sunday-school teacher be an evangelist? This is what President King of Oberlin says: "The end of religious education is to make men see the greatest realities and values—above all and summing up all to make men see Christ." A teacher an evangelist! some one exclaims. Was Christ an evangelist? Was he not also the greatest of all teachers? The old-style evangelist was a preacher, who went from place to place holding revival services. One reason why there was crying need for such persons and such meetings was because the leaders in Sunday-school work had not yet grasped the thought that the easiest, the sanest, the most fruitful evangelism is that of the teacher in the Sunday school. In the degree that the millions of children and youth in Sunday schools are evangelized —that is instructed in the Gospel and inspired with its spirit—will the demand for the old type of evangelist become less. Yes; the Sunday-school teacher who realizes his privileges and is at his best is an evangelist. In order to obtain the best results of his work as such he recognizes the value of

Sunday-School Atmosphere

Every Sunday school has a distinct atmosphere. It would not be difficult for one accustomed to

classify Sunday schools to assign to each atmosphere its characteristic adjective. Business, social, orderly, disorderly, cold, attractive, educational, evangelistic are a few of the terms that might be employed correctly in making the classification. Several of these words may be justly employed in describing a school. For example, an evangelistic school may be and in many cases is social, orderly, attractive and educational.

Atmospheres classified

A number of young men became dissatisfied with the emphasis that was being placed on the work of a mission Sunday school. After careful consideration and earnest prayer on the part of the leaders in that work, these young men were called together and a statement something like the following was made to them: Jesus Christ is to be the center and the circumference of the work of this school. He is to be honored in every way. Everything here is to be carried on in such a way that his approval may be sought at all times. The main effort of the school is to bring boys and girls, men and women to God as revealed by Christ and to build them up in Christlike character so as to lead them to Christlike service for their fellows. Everything that will help carry out this aim will be given a place in our work. Anything that is contrary to this purpose or that would interfere with its being carried out will not be tolerated here. All who wish to assist in carrying out the aim are heartily welcome to the work. All who are opposed to this aim will have to offer their services elsewhere. This declaration of principles had

An evangelistic atmosphere

an effect of turning a few from the work of the school, but on the other hand those who remained began to labor more heartily than ever for the carrying out of the formulated and announced aim of the school, which has an evangelistic atmosphere, while its members manifest the characteristics looked for in front rank Sunday schools.

When the general atmosphere of a Sunday school is evangelistic, it is not difficult for the teacher to be an evangelist. He will do his utmost to maintain this atmosphere by exerting his influence to bring in and to keep in everything helpful and to keep out all things harmful. As the majority of the workers in a school are, so is the prevailing atmosphere of that school. Hence the power and the privilege of every teacher to help make and keep the atmosphere of the school what it should be.

The teacher's part

Class Atmosphere

One influential element in the atmosphere of the school is the class atmosphere. This may be controlled and regulated to a large degree by the teacher. If the teacher yields to the temptation to allow the class session to become a time for discussing anything but the lesson truth or for planning for anything but the expressional activities of the lesson study, he will be obliged to confess that there is not an evangelistic atmosphere in his class. If, however, he is willing to devote time and attention to the members of his class outside the school hour, he may pay due attention to their social and other needs, as suggested

The teacher's work

in Chapter IV, and also have a decided evangelistic atmosphere in his class.

In order to accomplish this much desired result, the teacher of children will need some assistance and the teacher of young people or of adults will organize his class, have the necessary committees appointed and plan for a division of labor. Some members will be of great assistance in deepening the evangelistic atmosphere of the class, while others will devote themselves to various phases of the class work according to their proclivities, thus relieving the teacher, so that he may give his time largely to that which he considers to be of the highest importance, namely educational evangelism.

Value of organization

Continuous Effort

Where the atmosphere of the class and of the school is what it should be, there will be little need for those sporadic and often valueless efforts put forth in some Sunday schools in the name of evangelism. Officers and teachers will coöperate so that the lesson on every Sunday will be taught with the evangelistic emphasis. That is to say the teaching will be for the purpose of leading the pupils to God, of emphasizing the value of loving fellowship with the Heavenly Father, of showing the necessity for loyal obedience to God. This will be evangelism, but it will be educational.

Evangelistic coöperation

The teacher will prepare lesson material week by week for the purpose of so presenting it that the

students will intelligently and gladly be followers of Him who had no other desire while on earth but to do his Father's will. They will enthrone Christ as Lord and Master, accept him as Savior and look to him as Friend, not because they are moved by some sudden appeal to their emotions, but because their whole personality is appealed to and they are led to love God and obey him. Teaching which so results means earnest, continuous, prayerful preparation by the teacher.

The teacher's preparation

This effort should be begun in the Beginners' Department, for little ones can love and obey Him who said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." It was to his adult disciples that Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Little children should be led into vital fellowship with God through Jesus Christ. They will respond to the highest spiritual truth if it is presented to them in language which they can understand and illustrated on the plane of their experience and life.

The Beginners' Department

In the Primary Department, as the child develops, his obedience to God should increase. One method of increasing it is by continuously teaching the little one the blessings that result from obedience to God. One impelling motive underlying this obedience is the deepening love of the child for God, which love should be based on his knowledge of what the Heavenly Father has done, is doing and will do for him.

The Primary Department

Many things may be taught the Primary child but none is more needed by him than the fundamental truths concerning God; to these truths he will respond more quickly than will the adult.

The Junior Department

In the Junior Department the effort should be put forth to have the child definitely take a stand for God. This may be by joining the church or in some other way; circumstances must determine. At any rate before the pupil enters the period of adolescence he should be committed to God.

During adolescence

During the period of early adolescence, the young people should be guarded and guided. Endless patience and perseverance are necessary in dealing with them, for even those who early gave evidence of fellowship with and love for God may for a time seem to lose all interest in the things of the Spirit and walk after the flesh. But if held on to, many of these young people will emerge into brighter light and into fuller life as their development goes on. At the end of early adolescence there ought to be in every Sunday school, as the natural result of its educational evangelism, a body of young people ready to be trained for service. A few of these are found in nearly every church, but their numbers will be greatly increased when the proper efforts for their evangelism are put forth early enough and are continued long enough.

Especial Efforts

This continuous educational evangelism need not preclude the possibility of wisely-conducted special evangelistic efforts. These should be planned for,

however, as a part of the regular educational work of the Sunday school and not tacked on or interjected to suit the whim of some outsider.

Decision Day

Whether or not a Sunday school shall have a regular or an occasional "Decision Day" or "Witnessing Day" or "Evangel Day" or "Committal Day" is for the officers and teachers of that school to determine after prayerful, serious consideration. If such a day, whatever may be its name, is decided upon, the preparations for it should become a part of the regular educational work of the school. Where there is the proper evangelistic school and class atmosphere and continuous effort has been put forth, the endeavor of the "especial" day but emphasizes what is being done all the time and in a way calls attention to the fruitage of the regular work. Where, on the other hand, attempts are made hastily or formally to hold a service of decision or witnessing, the results are frequently harmful. The writer has more than once attended two decision services on one day, which were as different as anything that could be imagined. One was rich in blessing; the other a dismal failure. In one case the service was a part of rational, spiritual, educational evangelism; in the other case the fiasco was all that could be expected when the circumstances leading up to it were known.

Age of conversion

There are not only especial days but also particular times and seasons to be considered. A study of the numerous charts prepared by experts indicate some conclusions concerning conversion which may be concisely summarized. The age of the greatest number of conversions and relig-

ious awakenings, according to these charts, is sixteen; the next largest number is at eighteen, and the third largest number at twelve years of age. These figures should not be ignored, but especial efforts should be put forth to have Sunday-school pupils of these three ages take a definite stand for God and righteousness. Exactly what that stand should be must be determined by the religious experience and the spiritual condition of those dealt with. Just here may be made a very valid objection to that form of decision service which insists on all persons appealed to taking exactly the same stand, when they differ so much in many ways.

In connection with the study of the "why" and the "how" of especial efforts, the teacher who wishes to be at his best as an evangelist should carefully consider two questions, as follows:

Religious awakening or reawakening?

Are what are called by the psychologists decisive religious awakenings really reawakenings? Did the large number of those who are tabulated as being converted or as awakening religiously at sixteen or at eighteen years of age come to religious consciousness for the first time at that age? Were not many of them converted or religiously awakened before twelve? Because of improper guidance they seemed to have no religious life during early adolescence and then they reawake at the period of readjustment, or following its close.

The second question is this: If the proper educational evangelism is begun in the Beginners' Department, will there not be very many conversions or religious awakenings long before the age of adoles-

cence? If the educational evangelism now being urged by many becomes an actual aim of our Sunday schools the charts of the next generation may show that the greatest number of conversions is much earlier than even twelve years of age, at which time many are converted according to the statistics now in vogue.

Early religious awakening

Consecrated Lives

In Chapter I is detailed the power of personality. Nothing is more effective in educational evangelism than the lives of those who are trying to influence the pupils Godward.

An evangelist had rendered splendid service in a city church; the results of his efforts were apparent on all sides. But two beautiful girls were seemingly unaffected by his powerful preaching and the earnest praying of many Christians. A consultation was held by the pastor and the Sunday-school teacher of the sisters. After very careful consideration it was decided that the teacher should write a letter. This she did, expressing her deep and loving interest in the spiritual welfare of the two girls and inquiring of them how they could resist the powerful, touching appeals of the evangelist. Promptly came the reply, which was handed to the pastor to read. The sisters expressed a ready willingness to accept Christ and to follow his teachings, but they wished their beloved teacher to understand distinctly that it was not the powerful words of the preacher that brought them to this decision, but the appeal of the teacher whose life, they declared, was speaking to them with greater

A Sunday-school teacher's letter

power than any word that could be uttered. Consecration had again triumphed.

The following paragraph is copied from *The Sunday School Times:*

Living the sermon

"A group of young ministers who were associated in the work of one of the great New York churches were sitting together when one of the most ardent of them broke out with a wonderful idea which had possessed him. When he had opened up the matter he exclaimed, 'Oh, how I wish I could put that into a sermon!' But the wisest of the company spake up pleasantly and said, 'Well, why don't you put it into your life?' We are all thinking how much good we could do if we could only get some of our grand insights or longings into a big public form, when all that is needed is that we should put them into our lives, and that is desperately needed, and needed more than anything else."

Evangelism in front place

The Sunday-school teacher who is giving educational evangelism the first place in his preparation and his teaching is in harmony with the latest and best in Sunday-school effort. Mr. E. K. Warren reports a new application of "safety first." Some one writing him congratulations on being elected President of the International Sunday School Association said, "Safety first. Make your first duty to win the last scholar of suitable age in our schools to Jesus Christ, and then we may train him as we please. Safety first."

The writer has heard of people who claimed that they had had too much religion in their childhood

and youth but he has never yet conversed with one who could prove that he had too much religion in early life; what was called religion by the claimant was easily shown to be something else. On the other hand, there are numberless testimonies as to the good that resulted from the proper kind of evangelism for children, some of them very young.

The teacher evangelist should err on the side of being too early with his evangelism rather than of letting the children go until it may be too late. Every year that passes decreases the probability of the child coming to Christ.[1] Here is the testimony of a clergyman:

"I am sorry that as an immortal soul I was not allowed to come to Jesus Christ when I was seven years old. I was then ready and willing to come, but my father—a godly man, a steward and a class leader—thought I was too young to be a Christian. I did not come to Christ then, when I was under conviction and could have been led very easily. Before I was sixteen I had devoured Tom Paine, and although my father wrestled in prayer for me hour after hour, I did not want to be a Christian. When at seventeen I was converted, it was very hard for me to believe, but, oh! how easy it would have been for me to believe at seven."

To be as resultful as possible the spiritual nurture of children should not only be begun early but it should be continued long, just as physical or mental culture is.

A baby comes into your home, just born physically. You wrap it in a piece of flannel and soliloquize con-

[1] See "The Child for Christ."

cerning it thus: Now, they say that child is born. If so, he will develop into a strong boy and by and by into a stalwart man. I will just watch him and when he becomes a man then I will believe that he is born, but until he gives proof of his strength, I cannot believe that he is a human being. Nay! Nay! friend. If you did that the neighbors would have you arrested or sent to an asylum for the insane. You endeavor to clothe, to warm, to feed, to care for, to nurture, to cultivate that newly-born child in every proper way. In due time he develops into a boy and afterwards into a man, and you rejoice because you had the privilege of working with God in reference to the physical life and culture of your child.

Just as children in good homes are nurtured physically from birth to maturity, so ought children and youth in our Sunday schools be nurtured spiritually. When this is more generally done, we shall have a far larger number of developed Christians than at present.

REVIEW

INT.: SHOULD THE SUNDAY-SCHOOL TEACHER BE AN EVANGELIST?

IN ORDER TO OBTAIN THE BEST RESULTS OF HIS WORK THE TEACHER SHOULD RECOGNIZE THE VALUE OF

I. SUNDAY-SCHOOL ATMOSPHERE:
- Atmospheres Classified
- An Evangelistic Atmosphere
- The Teacher's Part

II. CLASS ATMOSPHERE:
- The Teacher's Work
- Value of Organization

III. CONTINUOUS EFFORT:
- Evangelistic Coöperation
- The Teacher's Preparation
- In the Beginners' Department
- In the Primary Department
- In the Junior Department
- During Adolescence

IV. ESPECIAL EFFORTS:
- Decision Day
- Age of Conversion
- Two Questions

V. CONSECRATED LIVES:
- Two Illustrations

CON.: GIVE EVANGELISM THE FIRST PLACE

BEGIN EARLY AND CONTINUE LONG

CONCLUSION

THE FINISHED PRODUCT

IT is becoming axiomatic that we are to judge the work of an institution by its finished product. For example, the results of the skill of the manufacturing jeweler are displayed in the showroom of the jewelry establishment. Were we to examine the jewelry in process of manufacture we would probably fail to form a just estimate of the skill and patience of those engaged in its production. Likewise we should not judge a saloon by the young man who has just dropped in at the solicitation of a friend to take a drink, and upon whom the saloon has not yet had time to produce its baneful results. The finished product of the saloon is to be seen in the bloated drunkard, who, with his unkempt appearance and filthy garments, comes to you for a quarter to buy food (as he says) for his starving family. He is a fair specimen of what the saloon turns out.

There is in these days much criticism of the Sunday school and its work. It is difficult to find a finished product of the Sunday school, for the reason that what it is endeavoring to do goes on all through the life of the one upon whom it brings its influence to bear. The finished product of the Sunday school is rarely found this side of the Heavenly Home. It is refreshing, however, now and then, to come across

what may be declared to be, in a measure, the finished product of the Sunday school.

A young man lay dying. He was perfectly conscious, and he knew that his end was not far off. His mother, who was waiting upon her son with that devotion and tenderness which only a mother can manifest, had, much against her will, been brought to realize that her son's days on earth were numbered. She rebelled against the thought of parting with him, for his father had died but a few years previously and had left the widow with four children to bring up. The oldest of these now lay dying, at the age of nineteen. It is no wonder, therefore, that the mother's heart cried out in bitterness and that she was unable to conceal the signs of the conflict raging within. The son, noticing her condition, called his mother to him and told her not to weep. To these comforting words she made answer that she had depended upon her son for comfort and support, and could not bear to see him taken away from her.

The son asked the mother if she could not trust Him who had been with her all along and had helped her in many a difficult place. He proceeded to show the mother that it would be all right with him, as he was leaving a world of sin, sorrow, and suffering for the better land beyond, and that the loving Heavenly Father would be to her all that she needed. In this strain he comforted the mother, brought her back to the faith from which she was slipping away, and gave her, by his bearing as much as by his words, such a sense of the reality of the spiritual realm, that she took courage.

"But what of all this?" some one exclaims.

Simply this: This young man, dying on the very threshold of life as it were, had received most of his spiritual impressions and impulses in the Sunday school. He may be taken as fairly representative of its finished product. Surely, when the work of the Sunday school is viewed in the light of what it did for him and what it is doing for thousands to-day, those who are laboring in it should have no reason for discouragement, but should take heart and go on with their work.

It is true that the religious instruction of the young of these days is attended with great difficulties, and that the fancied lack of the patience and perseverance necessary to be a teacher in the Sunday school often deters good people from assuming the obligation of that high calling. Many are tempted to ask, "What is the use?" The answer is:

Only eternity will reveal what is being accomplished by the Sunday school. Its finished product will stand out in all its beauty in the land beyond. Meanwhile, occasionally, something approximate to this finished product is met with here on earth. When such is the case, those engaged in the arduous work of the Sunday school should encourage one another by telling all they know concerning such results. Hence this story of the young man.

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